00110013

ADM
353.36
Bom/Sel
110013

00110013

Digitized with financial assistance from

H T Parekh FOUNDATION

An Initiative by HDFC

WITH YOU, RIGHT THROUGH

on 08 January, 2019

SELECTIONS

FROM THE

RECORDS OF GOVERNMENT

IN THE

POLICE BRANCH OF THE JUDICIAL DEPARTMENT.

110013

No. I.

Bombay:
PRINTED FOR GOVERNMENT
AT THE
BOMBAY EDUCATION SOCIETY'S PRESS.
1853.

ADM

353.86
Bom) Sel
110013

CONTENTS.

		PAGE
	PREFACE.	
1.	Report by Captain Hervey, Assistant General Superintendent for the suppression of Thuggee and Dacoitee, on the Habits and Pursuits of the Kaikaree Tribes	1—24
2.	Annual Report for 1850 of the Proceedings of the Dacoitee Department, by Captain Hervey.....	25—33
3.	Ditto ditto for 1851, by ditto	34—45
4.	Report, dated the 30th April 1851, on the Wahawahs, or Wahwes, or Wahsaweh Dacoits, by Captain Hervey	46—48
5.	Confessions of Khader, son of Mahomed Sahib, and of Lingya Bedur, son of Honuppa, Poisoners and Robbers	49—70
6.	Statement of Dacoit Approver Bhow, son of Rungoo, with extracts from the Confessions of other Approvers	71—79
7.	List of the Wandering Tribes infesting the Bombay Presidency, by Captain Hervey	80—90
8.	Report by Captain Charles Barr, on the Condition, Customs, and Pursuits of the Mangs of the Kolapoor Territories	91—100
9.	Memoir on the Police Reform of the Presidency of Bombay	101—114

PREFACE.

THE Right Honorable the Governor in Council has been pleased to sanction the occasional publication, for the use of the Police Department, of Selections from the Records of Government.

Much information is from time to time communicated to Government, which it is believed would prove of essential utility to other officers engaged in similar duties in different parts of the country, and it is hoped that these will draw forth additions and emendations, which will render them still more interesting and valuable.

It was not found possible to restrain effectually the Thuggee and Dacoitee systems of plunder until a force, well organized, and acting simultaneously in all parts of the country, was put into operation against them.

Very much of the remarkable success of the Thuggee and Dacoitee agencies is to be attributed to the intercommunication of information and intelligence between the several officers engaged in these operations, and much of the ill-success of the ordinary Police hitherto may be in the same manner attributed to the unconnected and unaided action of each Police Officer, isolated within the limits of his own Zilla.

It is hoped that these Selections will tend in some degree to connect into one whole the several Police Establishments throughout the Presidency of Bombay, and that the interchange of knowledge and opinions which will be thus effected will lead to satisfactory results.

It is also hoped that the comparative publicity which will thus be given to the proceedings of the Police will have a great influence in keeping alive the zeal, and enlarging the views of all officers of this department.

Report by Captain HERVEY, *Assistant General Superintendent for the Suppression of Thuggee and Dacoitee, on the habits and pursuits of the Kaikaree Tribes.*

Para. 4. I am now able to report that there exists among the Kaikarees a very extensive confederacy of robbers, in gangs carefully organized and systematically sustained, under leaders of great repute and ability.

5. The tribes generally of Kaikarees may be divided into six classes, viz :—

1st. The Gam Kaikarees, called "Koorwas," being those who are basket-makers, and who make and repair "Chekkies," *i. e.* mill-stones. These occasionally take service as sepoys with Sahoocars and others, and act as "Wajuntrees" or musicians on ceremonial occasions ; they are also deer-stalkers, have fixed residences, and are to be found in the Sholapoor, Sattara, Poona, Nuggur, and other districts.

2nd. The Koonchee Kaikarees, who make weavers' brushes, a portion of whom roam about in search of such employment, and the rest live in fixed homes : they are to be found in the same parts as the last.

3rd. Are those who wander about selling donkies, their women with them, as professed prostitutes : they are called Koot Kaikarees, and are, moreover, fortune-tellers, affecting to invoke on such occasions the oracle of Bhowanee, a small image of whom they carry about with them ; they also sell toys made of reeds. These too frequent the Deccan, and I have met them in Goozerat.

4th. Are the Sursul Kaikarees. These travel about as basket-makers, but their women are thieves, and expert at purloining whatever they can pick up, when, under the pretence of telling fortunes, they go from house to house, and acquire opportunities.

5th. Are the Oochla Kaikarees, who, both men and women, are shop-lifters ; that is, they resort to bazars and fairs, and other crowded places, in disguise, and thus gain occasions for committing petty thefts. They infest the Deccan.

The 6th are the people under investigation. They are called Ran Kaikarees, and are Dacoits ; they have not any fixed abodes, but wander about in quest of plunder, pretending to belong to that section of Kaikarees who really earn a livelihood by basket-making and mending mill-stones, which in old times would seem to have been indeed their means of subsistence ; but now their sole occupation is to attack and rob houses at night in gangs. This class is by far the most numerous of all.

6. They are hereditary robbers, having been in the habit of practising and subsisting by Dakoity for several generations : they infest the Meywar country and the whole tract south of the Nurbudda, from Broach along the coast,

into the Northern and Southern Concans; then above the Ghats, through the Poona, Nuggur, and Kandeish Zillahs, they extend into the Nagpoor country; and passing again downwards, overrun a part of His Highness the Nizam's territories, the Sholapoor district, and the Sattara State, from which they occasionally branch into the unhilly tracts of the Southern Mahratta Country, though not often found below the Kristna.

7. The system adopted by them is much the same as existing among other classes of professional depredators: they have a slang language, understood only among themselves; a double set of names, one being what they render whenever any of them should happen to be seized or suspected, the other their real names; attend to omens, perform propitiatory ceremonies in honor of their titular deity Bhowanee, whose devotees are too commonly throughout India among robbers and murderers,—her attributes as the countenancer of all evil doers being her commendation, and consequently an excuse to her numerous oratories for following their propensities; they elect leaders, follow certain rules in carrying out any enterprise, and in the distribution of the booty obtained, are not only most fair towards each other, but observe a course as politic for maintaining a general good faith throughout their career from boyhood to infirmity or old age, as the best regulated state can boast of, in securing the affections of its soldiery by provisions of pension and bounty to the superannuated, the unfit, the widow, and the orphan; for persons so circumstanced among them invariably receive a share, according to the regulated scale, in all plunder acquired by their people; and a full share in all booty obtained by a gang subsequent to the arrest and imprisonment of one of its members, is, moreover, always scrupulously paid over to his wife or family, or is reserved for him against his release; so that there is every inducement to him not to give any information against his associates, or to be in any anxiety as to the maintenance of his family: this has been the chief secret of their hitherto unchecked prosperity.

8. While so much method and good will towards each other existed in a community so linked together by inevitable necessity from a common fate overhanging it in the alternative, it is not a surprising matter that these people should have so long sustained an existence as successful depredators in the heart of a population habitually apathetic and unbold as is that generally of the country in which they have roamed; but it is to be wondered at, that in the great frequency of their excesses in the districts under this Presidency,—more often in such as have, it may be said, a better police than others,—no suspicion should have been excited as to their real habits, so as to have led to measures for their suppression; when, as I am assured, in the many instances of their gangs, or portions thereof, having been arrested,—they have so often come under notice,—the inadequacy of the punishments awarded on such occasions, when at all, has tended much to cause such men to be in no alarm as to the result of any trial, but to remain firmer in their obligations to the rest of their associates, and true to their cause.

9. They cannot be said, however, to belong to the more desperate classes of professional Dacoits that lately infested these parts; for, though very bold and determined in carrying out any enterprise on which they may have resolved,

they do not generally, with the exception of the Sholapoor and some other gangs, commit murder; so that the casualties in most of their affairs have been comparatively few—though they will not scruple to have recourse to extreme means for obliging the inmates of a house to give up the ornaments on their persons, &c.; such compulsion is, however, seldom necessary, the fright the people of the house attacked get into causing little resistance on their parts on such occasions.

10. What will be regarded as the most astonishing feature in the system observed by these consummate robbers, is the unbounded license with which they have divided and sub-divided the whole country into divisions and districts, a family or collateral branch of the tribe being appointed to each division, and a leader to each district: this he is able to call peculiarly his own "preserve," being that in which alone, according to their laws and restrictions on this subject, he is allowed to practise Dacoity.

11. Thus there are the Meywar gangs, who can depredate through Nimar down to the mouth of the Nurbudda; the Kandeish gangs, who visit the tracts lying between Dhoolia, Nassick, Aurungabad, and Balapoor in Berar; the Nassick gangs, who take the country between Kopergam on the Godavery and Ahmednuggur; the Poona gangs, who stretch up to Surat, and into the two Concans and the Sattara State; the Sholapoor gangs, who claim the countries from Punderpoor through the Sholapoor Zillah into a part of the Nizam's territories; the Wusmut Nandhur gangs, who extend from those places to Hingolee and to Sholapoor: there are also a few gangs in the Nagpoor state, but to which my information does not as yet reach.

12. These gangs do not altogether confine themselves exclusively to the above tracts, for being altogether wanderers, they move about from district to district, but will not generally attempt any affair in the quarter of any other gang unless they can do so clandestinely,—that is, without the cognizance of the leaders practising in that particular tract: sometimes a gang, not having met with very profitable opportunities in their own line of country, and getting information of a place promising booty in another, will, if they find they are not able to undertake the enterprise without the knowledge of the gang in whose sub-division the place may be, send word to the leader of the latter, and apprize him of what they are about to do; when perhaps both gangs will join in the undertaking; or, in order to secure a share in the booty, the leader belonging to the place will lend two or more of his Dacoits to the invading leader.

13. Thus there is the spectacle of a rapacious people, most systematically and cleverly pursuing a trade of robbery in the heart of our districts to, I believe I may safely say, a formidable extent—though at present I have not arrived at all—without as yet any check upon their depredations.

14. I have already had the honor to report to Government the many facilities that are afforded under existing police arrangements, to the numerous classes of vagrant tribes, for roaming unquestioned throughout the districts under this Presidency, and for preying upon the inhabitants thereof in numerous ways.

15. The excesses practised by the people under investigation will demonstrate what I ventured to bring to notice as above, showing that it is not so

much the fact of so many robberies having been perpetrated by them that proves that because the same have been committed under extraordinary circumstances they have happened at all, but that when so easily committed as most evidently have been, the predisposition to commit the same on the part of professional offenders has not been the cause of their commission, rather than the many predisposing facilities that excited the cupidity of the robbers, and invited them to the crimes; the effect whereof has been, that from homeless wanderers, once subsisting by basket-making, &c. a poor people have, in the rapid gradation of bad to worse, from petty thieving and acts of common incidental burglary, provoked only by indigence, formed into a widely extended association of bold and successful bandits, living entirely by plunder and rapine, poverty having now no more to do in urging them than a desire to earn a livelihood or increase wealth has in inciting any trader or operator to frequent and renewed efforts in his vocation.

16. At the present stage of my inquiries, I am only able to submit what must fall very short of the full extent of the depredations of which these people have been guilty, but yet sufficient I hope for the present purpose of urging the immediate necessity for measures for their suppression.

17. I have now before me a list of 164 Dacoities, deposed to by only 5 men, as having been participated in by them during their respective careers, of which 26 only have been committed at places without the territories under this Presidency.

18.

Mussoo Naique has taken part in	90	Dacoitees.
Mushya in 39 of these, and besides in..	26	,,
Dhasa in 1 of these, and besides in .	26	,,
Raojee in.....	17	,,
Bull Sing.....	5	,,
Total....	164	

19. In these affairs, of occurrence during the last 25 years, 250 Dacoits—I speak within the probable number, for I have not yet gone through all their names—have been principals, and about 150 accessories,—that is, have shared in the booty obtained.

20. The property that has been plundered on the above 164 occasions amounts in value to Rs. 62,265 or thereabouts; I may say to much more, to judge from the returns I receive from the several local authorities that have been referred to; for the above has been reckoned according to the value the robbers received for their plunder, seldom so much as two-thirds of the real value thereof, as for obvious reasons they are not able to strike any more advantageous bargains with the persons, generally in their secret, to whom they dispose of their booty of the above, but only about 4,600 Rupees' worth has been recovered.

21. The above have been perpetrated chiefly in the Tanna Zillah, though here and there occasionally in the Rutnagherry, Angria's Colaba, Sattara, Poona,* Nuggur, Surat, and Kandeish Districts, with the exceptions already noticed; and nearly the whole—there are not more than six

* One at Dapoorie, in the lines close to the Government House.

exceptions—have remained as yet undiscovered by the local authorities; notwithstanding that in several of the instances rewards have, under sanction, been offered for information as to the perpetrators.

22. Thus it will appear that although the Dacoitees above ascertained must fall very short of the actual number in which the tribe generally has been engaged, still, even should the information not go further, there would result from the above statement the perpetration of about six Dacoitees annually during 25 years, for the commission of any one of which transportation beyond seas for the term of their natural lives would have been the punishment awarded to the offenders, but who, on the contrary, have escaped altogether with impunity; but when, as indeed, 132 of the above affairs have been committed during the last twelve years, the calculation becomes still more serious, as proving that there must of late years have been increased facilities, inducing greater temerity.

23. The above comprises, however, but a very small part of what the tribe at large has been in fact guilty; for, from these men being in the habit of changing from gang to gang, it will readily be apprehended how frequently each of the above 250 principals may have actually been engaged in other affairs under other leaders, and in which my five informants have not participated, for I have now in my custody nine others of the tribe, who, independent of complicity, more or less, in the above 164 instances, have been engaged, as far as I have been able to ascertain, in numerous affairs besides; so that although it is impossible at this moment to guess the full extent of their excesses throughout the land, an idea may be formed of the great number of men there must muster in this section of the tribe.

24. The affairs committed by these people, as they become disclosed, I refer to the several local authorities in whose jurisdictions the same have been stated to have taken place, and I continue to receive satisfactory replies in authentication of the statements of the deposing parties, so that no doubt remains in my mind as to the correctness of what I have above detailed.

25. In having, in conclusion, the honor to state that I hope by means of the efficient, though very limited, establishment under my orders, to be able gradually to put down, according to the system observed in this Department, this new class of professional criminals, regarding whose habits and method of committing robberies I submit herewith a translation of the copious narrative, the best that I have taken down, of one of the confessing parties, I beg very respectfully to be permitted to express a hope that (owing to recent instances of hesitation in conceding to my men their claims to reward—although previously publicly offered—I allude particularly to one late occasion, in which but 48 Rupees was the amount of reward to a party of 13 of my establishment that succeeded in recovering plunder to the extent in value of 17,000 Rupees and upwards,) His Lordship in Council will be graciously disposed to grant some assurance that in the present operations the agents of the Department may be allowed to entertain a prospect of enjoying the full reward in all instances in which they shall succeed in bringing to justice the perpetrators of any Dacoity, of occurrence within this Presidency, for whose arrest a reward may already have been offered; for although the principle holds

good, under ordinary circumstances, that the paid servants of Government should not have any claim to remuneration for any services they may render, still an incentive—such as I venture to solicit to successful exertion on the part of men like those who compose my establishment, in the performance of duties the accomplishment whereof may not hitherto have been attained by other parties being the members of the ordinary Police establishments of Zillah Magistrates—cannot be considered unreasonable when a measure so conducive to their greater efficiency as a detective force. It is a prospect I have much desired to have it in my power to hold out to my men, for though I have no doubt that I shall, through the General Superintendent, gain permission to offer limited rewards for the seizure of certain noted leaders among these Dacoits to the full extent he may be able to allow as hitherto sanctioned in favour of our arresting parties,—a fact that countenances what I have taken the liberty to urge, viz. that the disallowance of claims for reward on the part of the ordinary paid servants of Government should not be held as an exception against similar claims under extraordinary circumstances, or at all applicable to this Department,—still, as such rewards are purely departmental, and, as being few and of limited amount, are when earned divided into so many small and often paltry shares, from the many persons that have a claim in the distribution, some encouragement from the local authorities is naturally looked forward to; and I trust that my application in this regard will meet with the favourable consideration of Government.

26. As, among the excesses above brought to notice, I have observed but one or two of occurrence within the Sholapoor districts, and as the gangs of that division are numerous, and often desperate, (the cruel outrage last year at Shelgee, close to Sholapoor, as also one or two other recent affairs within the Belgaum Zillah, having been committed by them,) I have the honor, with reference to my letter to your address, No. 25, under date 24th February, and to your reply thereto, No. 1326, dated 10th April last, on the subject of the transfer to my custody of Tookya Khaikaree, son of Bheemuppa, a noted Sholapoor leader under sentence of transportation for life, respectfully to recommend that he be delivered over to me accordingly, in order that I may through his means early arrive at further information regarding his associates.

27. I have also the honor to solicit, through the intervention of Government, the cordial aid of all Magistrates, residents, and other local authorities, in the efforts of the Department for the suppression of the people herein adverted to.

I have the honor, &c.

(Signed) C. HERVEY, Captain,
Assistant General Superintendent.

Assistant General Superintendent's Office,
Belgaum, 10th July 1849.

Reply to the Suddur Foujdaree Adawlut's Precept, No. 874, *dated* 16*th October* 1848, *in the Case of the Habits of the Khaikarees.*

Seal.

No. 10 of 1848.

The Khaikaree tribe has for some time been under the observation of the Dacoity Agent; he believes that a considerable portion of that people are professional robbers, but as yet his information has not been sufficient for him to declare them as such.

They are one of the vagrant tribes infesting the Deccan; ostensibly their chief occupation is basket-making and other wicker-work; many hire themselves as "Wajuntrees," or pipers, for ceremonial purposes; some service as guards to Sahoocars, and as escorts over convoys of goods; are expert deer-stalkers and "Pardheers" in the general acceptation of term, though they are not to be mixed with another tribe of wanderers of name, who snare hares and trap game, and form a distinct people.

The Assistant General Superintendent will continue his inquiries regarding these Khaikarees, who do not infest particularly the Poona Zillah, but also the Nuggur and Sholapoor district, and parts of the Sattara and Putwurdhun Ilakas.

Execution of this precept is hereby certified to the Judges of the Suddur Foujdaree Adawlut, and the papers that accompanied the same are herewith returned.

Given under the hand and seal of the Assistant General Superintendent of Operations for the Suppression of Dacoity at Belgaum, this 13th day of November 1848.

(Signed) C. HERVEY,
Assistant General Superintendent.

(True copy)
(Signed) C. HERVEY, Captain,
Assistant General Superintendent.

Translation of the Narrative of the Life of Dhasa, son of Shetee, a Khaikaree Dacoit, age 45, *as given before Captain* HERVEY, *Assistant General Superintendent.*

My name is Dhasa—my father's name was Shetee; I am a Khaikaree, and I have no fixed home, but have been in the habit of wandering about in the Deccan, about Poona, Sattara, and other places. I do not belong to any

ı ıcular village; for appearance sake, I pretend to be a maker of baskets, o mend mill-stones, "Chekkies," but in reality my business is to commit Dacoity and burglary: by such means only have I and my ancestors subsisted.

My story is as follows:—My father died in Guzerat when I was but two or three years old,—so I have been informed by my mother, who then separated herself from the rest of her people, and gained a livelihood by begging, and in this manner reared me up; but as she had left the protection of our people, I had to forfeit in consequence all claim to shares in the affairs undertaken by them, for it is a custom among us always to allow a half share in the distribution of all booty obtained in Dacoity to every child of a deceased member of a gang until he is old enough to join it; and as by the above I properly did not belong to any gang, I lost the bounty; but when I became in due form a member of a gang, I commenced to receive shares regularly, and I took part in the following affairs, namely:—

1st. At Pinglee, in the Purbhunee Purgunnah, in the Nizam's country, in the gang of Jemadar Beenee, Khaikaree at large; this affair we committed in the cold season, at the commencement of the month of Poos, on the house, about 10 o'clock at night, of a Tebee Sahoocar, whose name I don't know; the booty we obtained amounted in value to about 200 Rupees, consisting of 4 silver necklaces, 2 silver armlets, &c. &c.; no casualties took place in this affair; the townspeople collected, and would have attacked us, but we frightened them, and thus effected our escape; this happened about twenty-four years and two months ago; and 17 Dacoits were engaged, whose names are—(Here follow the names.)

2nd. At Hutta, in the Wusmut Purgunnah, in the Nizam's country, in the gang of Jemadar Yellapa, Khaikaree at large; this was about the end of the month of Wysag, in the hot weather, about 10 o'clock at night, on the house of a Sahoocar of the Jullai caste, name unknown; four of his people were asleep in the house, we assaulted them with our clubs, and severely wounded them; we then lighted our torch, and got hold of about 336 Rupees' worth of plunder, consisting of a gold ring, in weight about one "tola," a silver necklace, 4 silver bracelets, &c. &c.; beyond the above four men we did not touch any other person. This robbery we committed about five months after the last, or about twenty-three years and nine months ago, in it 15 Dacoits were engaged. (Here follow the names.)

3rd. At Boree, in the Purbhunnee Purgunnah, Nizam's territories, in the gang of Jemadar Benee, at large, in the cold weather, shortly after the Dewallee, or about the end of the month of Margesur, about 10 o'clock at night, upon the house of a Marwaree Sahoocar, from whom we plundered about 250 Rupees' worth of property, in which were 4 gold and pearl ear-rings, 2 gold bracelets called "Patlees," &c. &c. We gained access into the premises by one of the gang climbing up to, and entering in at a window, and then opening the door for the rest of us; no casualties took place. This affair we perpetrated about seven months after the last, now about twenty-three years and two months ago; 20 Dacoits formed the gang. (Here follow their names.)

4th. At Wusmut, in the Nizam's country, in the gang of Jemadar Benee, in the cold weather, towards the end of the month of Poos, at about 11 o'clock

at night, on the house of a Koomtee Sahookar, whose name I don't know; we entered the premises by clambering over a wall, and then forcing a door we lighted our torch, and then plundered about 500 Rupees' worth of property, in which were 2 gold "Kunguns" (a kind of bracelet), 4 gold nose rings, &c.; no casualties took place. This affair happened about one month after the last, or about twenty-three years and one month ago; the same 20 men that committed No. 3 affair perpetrated this also.

5th. Mogoot, near Moodkhur, in the Hydrabad Ilaqua, in the gang of the same Jemadar Beenee, in the cold weather, towards the end of the month of May, about 10 o'clock at night, on the house of a Komtee Sahoocar, whose name I don't know; we got into the premises by bursting open the door, and we obtained from it about 100 Rupees' worth of plunder; the Sahoocar had on his person a silver waist girdle, to obtain which the Jemadar and Dacoit Mahdeo were obliged to wound him; besides this ornament there were other ornaments in the booty, namely, 2 silver "Kunguns" (a kind of bracelet), &c.; nobody else was wounded—the Sahoocar too was not killed. This affair we committed about a month after the last, or about twenty-three years ago; 15 Dacoits were engaged. (Here follow their names.)

6th. At Palee, near Kundhar, in the Nizam's country, in the gang of Jemadar Koonja, Khaikaree at large, in the hot weather, towards the end of the month of Cheytur, about 11 o'clock at night, on the house of a Sirraff Sonar, whose name I don't know; first, one of the gang got upon the terrace, and descended into the house, and then opened the door for the rest of us; we entered, and carried off about 500 Rupees' worth of booty, in which were a gold necklace, 100 Rupees in cash, 20 Rupees' worth of copper change, &c. &c.; there was a grass thatch in front of the door of the premises; this took fire from our torch, and in the confusion we effected our escape; no casualties took place. This affair took place about two months after the last, or about twenty-two years and ten months ago; and in it 15 Dacoits were engaged. (Here follow their names.)

7th. At Renapoor, in the Ambah Jogai (Mominabad) Purgunnah, Nizam's country, in the gang of Jemadar Goondya, Khaikaree at large, in the hot weather, about the end of the month of Wysag, about 10 o'clock at night, on the house of a Brahmin Shroff, whose name I don't know; the booty amounted in value to about 600 Rupees. I myself did not actually take part in this affair; the circumstances of it are as follows, namely: Goondya Jemadar had planned and arranged to commit this Dacoity, and as he had not enough men with him for the undertaking, he came and borrowed four men from Jemadar Beenee, to whose gang I belonged—Beenee himself was one of them. The townspeople attacked the Dacoits, and managed to seize one of them named Yelga; after they had wounded him, the rest of the gang fled with the plunder. Yelga, who was seized, confessed his having been concerned in this affair to Chota Sutherland Sahib (the late Colonel Sutherland, while Assistant to the Resident at Hydrabad,) and caused the arrest of the whole of our gang, namely, that to which I belonged under Beenee Jemadar; from among us 1 Dacoit named Tookya, now a Jemadar at large, effected his escape; it happened that, of us who were seized as above, 8 only had been concerned in the above

Dacoity, (being those who had been lent by Beenee to Goondya Jemadar, who conducted the affair,) the other 6, including myself (14 had been seized in all) were not concerned in it, nor did any of them receive any share in the booty obtained; the Sirkar, however, fined us to the extent of 1,200 Rupees, which amount was given to the plundered Sahoocar, and we were all imprisoned for four years, so that I became confined for that period in the jail at Beer, and then I was released. The above affair was committed one month subsequent to the last, or about twenty-two years and nine months ago; in it 11 Dacoits were engaged. (Here follow their names.)

I remained after my release in the Moghullai districts for six months, during which I did not take part in any robbery. I then went alone into the Nuggur Zillah; in the jail at Nuggur at that time were confined the gang—15 Dacoits—of Jemadar Kooshna, Khaikaree, who was afterwards killed; the Jemadar and 4 men alone were at large in the neighbourhood. I married the daughter of his brother Govindah, and in consequence joined his party, and remained under him for three years; but as we were so few in numbers, we were unable to undertake any Dacoity, and so were obliged to take to burglary ("Nukkub-zunmee,") of which I took part in the following, namely:—

Intermediate acts of Burglary.

1st. At Nuggur, H. Co.'s territories, in the city, in the company of the said Jemadar Kooshna, deceased, during the rains, towards the end of the month of Sawun, about 11 o'clock P. M., at the house of a Brahmin Shroff, whom we plundered of 700 Rupees' worth of property, in which were 2 gold necklaces, 4 gold bracelets, 2 gold "Pattees" (another kind of bracelet), 300 Rs. in cash, and 20 Rupees' worth of copper change, &c. &c. The circumstances attending this robbery are as follows:—We were 5 in number, and we left our women at a spot near Waghonee, which is about a koss from Nuggur; we came to Nuggur close to the city, we took off our Pugrees, and twisted them into long ropes; I took the bundle of them in this fashion upon my head, and mounting the shoulders of one of our men, I clambered on to the outside wall of the city, about the height of two men. I then, by means of the twisted Pugrees, hauled up the rest of the men; we five then got down into the city, and went straight to the house of the Sahoocar, at which time it was raining. We were hindered by no one; three of us with clubs guarded the door of the premises, and the other two with our crowbars dug a hole in the wall close to the door, so as to admit a single man through it. Kooshna entered by the hole, and broke into a closet in the wall within the house, and took from it the above extent of property. When he came out we all fled in the same manner as that by which we had come in, and we rejoined our women at the spot where we had posted them as above; this affair we committed about seventeen years and seven months ago. (Here follow the names of the 5 robbers concerned in it.)

2nd. At Neple, which is about a koss off from Nuggur, under the same Jemadar, and with the same men; this was in the cold weather, about the end of the month of Margesur; we five had alighted at a place outside of the city of Nuggur, and we proceeded from it, and at about 10 o'clock P. M. came to the house of a Mahratta Mahalee, whose name I cannot recollect; one of us ascended the terrace, and stood there to give us who remained below alarm,

in case the inmates should get awake; we then, according to our custom, dug a hole in the wall with our crowbars, this took us about two or three hours to accomplish; on the other side of the hole we found two large earthen vessels filling up the space, so that we could not enter at that spot; upon those vessels were a couple of red silk cloths, these we obtained and escaped, and returned to our encampment; those cloths we sold for 40 Rupees. This affair we committed about a month after the last, or about seventeen years and three months ago.

3rd. At Kurra, which is in the Nuggur Zillah, about three koss from Ashtee, in the same company, this was in the rains, towards the end of the month of Sawun; we placed our women and children at the village of Gôwan, and arrived about 10 P. M. at the above place; we proceeded to the house of a Brahmin, we breached the rear wall according to our usual mode, placing one man upon the watch to cover us; at about 12 o'clock the hole was completed; the Jemadar crawled through it, and presently brought out about 60 Rupees' worth only of booty, in which were a gold "Mohmi Mala," (a kind of necklace), and two gold and two silver images, the rest consisted of wearing apparel, utensils, &c.; we fled, and rejoined our families. This affair took place about eight months after the last, or about sixteen years and seven months ago.

After this, I had a quarrel with the Jemadar Kooshna, and as he had such few men besides, I left him, and for a period of two years did nothing; after a lapse of about two years and four months I left the Nuggur Zillah, and went into the Poona district, where I rejoined the gang of Kundoo Jemadar, Khaikaree at large, and under him took part in my eighth Dacoity, viz :—

Dacoities continued.

8th. At Mhawooly, two koss distant from Shawpoor, in the Tanna Zillah; this was in the cold season, about the commencement of the month of Poos, at about 11 P. M., on the house of a Brahmin Sahoocar, from whom we obtained 600 Rupees' worth of booty, in which were 2 gold bracelets, a gold necklace of little images, also another kind of gold necklace, also three silver saucers, &c.; no casualties took place; half of us entered by the rear of the premises, and the other half by the front door. This was about fourteen years and three months ago, 15 Dacoits were engaged. (Here follow their names.)

9th. At Mokoura, which is about twelve or fourteen koss below Trimbuck, in the gang of Pochkia, Jemadar at large, in the hot weather, towards the end of the month of Wysag, at about 10 P. M., on the house of a Sahoocar of the Durzee caste, from whom we plundered about 200 Rupees' worth of property, in which were 9 gold "Pootlees," a silver "Toolbundee," (a kind of armlet,) 2 gold nose-rings, &c. &c.; no casualties took place. This was about five months after the last, or about thirteen years and ten months ago; 12 Dacoits were engaged. (Here follow their names.)

10th. At Animdenalee, about 1½ koss from Nassick, in the gang of the same Jemadar Pochkia, this was about the beginning of the rains, towards the end of the month of Asar, in the dark nights; it happened that three men and three women of the "Mend Jagee" caste had sold some cattle at Bombay, and on their return to Dhoolia had alighted at the above place, in the "Dhur-

rumsala"; a man of the "Weer Gopal" caste informed us about them, so that we, the same gang as in the last affair, went and attacked them, and carried off from them about 550 Rupees' worth of plunder, in which, besides cash 400 Rupees, were 5 gold images, in weight 5 "Tolas," &c. &c.; no casualties on either side. This was about two months after the last affair, or about thirteen years and eight months ago.

11th. At Beelah, two koss from Allah, in the Joonoor Talooka, Poona Zillah, in the gang of Kundoo, Jemadar at large, at the beginning of the month of Konwar, at about 11 P. M., on the house of a Brahmin Sahoocar, from whom we took about 100 Rupees' worth of plunder, in which were 2 silver "Toolbundees," 1 gold nose-ring, &c. &c.; the Brahmin seized a Dacoit named Kishna (in the jail at Surat), and endeavoured to shut him up in a room, but we perceived this, and striking the Brahmin with our clubs, we rescued our man and fled; no other casualties took place. This was about two months after the last affair, or about thirteen years and two months ago; 17 Dacoits were engaged. (Here follow their names.)

12th. At Bhamondah, on the Ghaut, about three koss from Kotool, in the Poona Zillah, in the gang of Pochkia, Jemadar, already mentioned, in the cold weather, towards the end of the month of Kartick, at about 10 P. M., on the house of a Brahmin Sahoocar, from whom we got but about 100 Rupees' worth of booty, in which was a gold necklace of a peculiar kind, and other small ornaments; the Brahmin got a blow from the club of Kundoo, before mentioned; the people of the village came to attack us, but we made off; no other casualties took place. This affair happened about two months after the last, or about thirteen years and four months ago; 12 Dacoits were concerned. (Here follow their names.)

13th. At Trimbuck, near Nassick, in the gang of Pochkia, Jemadar, aforesaid, in the cold weather, at the beginning of the month of Poos, at about 11 P. M., on the house of a Brahmin whose name I don't know; after we had forced an entrance, by breaking open a door at the rear of the premises, all the inmates of the house fled, a girl only was left asleep there, she had on her arms four gold bracelets "Patlee"; these we got, and nothing else; they might have been worth about 100 Rupees—we all fled; no casualties on either side. This affair was about 1¼ month after the last, or about thirteen years and three months ago; 16 Dacoits were engaged. (Here follow their names.)

After this affair I left Pochkia's gang, and went in the direction of Dhoolia, and joined again the gang of my relative, Kooshna, Jemadar (deceased), and under him I took part in the following, viz:—

14th. At Dheeguj (Degan), in Khandesh, in the said Jemadar's gang, about the end of the month Konwar; we entered the place at about 11 P. M., with the intention to commit a Dacoity upon the house of a Goozur Sahoocar, but as the house was strong and well situated, we thought we had better not attempt it that night, and we were accordingly returning, when outside of the village we came upon the encampment of some travelling quacks, whom we attacked, and plundered of a "Khoonjeen" (a saddle-bag), in which we found 100 Rupees in cash; no casualties. This affair happened

about ten months after the last, or about twelve years and five months ago ; 14 Dacoits were engaged. (Here come their names.)

15th. At Galmah, in Khandesh, in the gang of the same Jemadar, towards the end of the month of Konwar, at about 10 P. M., upon the house of a Brahmin, we broke open the rear door, and entered ; all the people of the house had gone to the "Juthra" at Punderpoor, only one old woman remained in charge of the premises ; we broke open a closet in a wall, and from it we took a pair of silver anklets, in value about 60 Rupees ; with these we made off ; no casualties. This we committed about three or four days after the last ; the same 14 men were engaged in it.

16th. At Jategam, in Khandesh, in the Chalisgam Purgunna, under the same Jemadar, in the hot weather, about the end of the month of Jhest, during the dark nights, upon the house of a Mahratta Koonbee, whose name I don't know ; we burst open the door with stones, and took from the house about 100 Rupees' worth of property, in which were 2 gold nose-rings, 2 red silk "Peetumber" cloths, 4 copper vessels, &c. ; no casualties. This was about eight months after the last affair, or about eleven years and nine months ago ; 17 Dacoits were engaged. (Here follow their names.)

After this, Jemadar Kooshna, joined by two other Jemadars named Gungao (at large) and Sutwah, went and committed a Dacoity at Mallpoor, in which I did not take part ; they were all seized and imprisoned, each for four years, and as in consequence there was not any leader whom I liked to join, I did nothing for two years ; after this Hunmunta, at large, the son of Kooshna, became a leader, and under him I took part in the following, viz :—

17th. At Singane, about four koss from Khurgam, in Nimar, in the said Hunmunta's gang, in the cold weather, at the end of the month of Poos, at about 11 P. M., on the house of a Bunnya—it was a house made of thatch ; we rushed into it at once. I took about 100 Rupees' worth of booty, in which were 4 silver bracelets, a silver necklace, &c. &c. ; no casualties. This I committed about two years and seven months after the last, or about nine years and two months ago ; 14 Dacoits were engaged. (Here come their names.)

18th. At Bhamkel, near Khurgam, in Nimar, under the same leader, in the cold weather, about the end of the month of Mag, at about 10 P. M., upon the house of a liquor-seller ; we forced the door, and got about 150 Rupees' worth of plunder, in which were 2 silver bracelets, 2 silver "Bazoobunds," a silver necklace, &c. &c. Dacoit Khundoo, at large, struck the owner of the house in the head ; on our side Dacoit Arjoonah, at large, was wounded in the thigh with an arrow. This was about one month after the last, or nine years and one month ago ; the same 14 Dacoits as in No. 17 were concerned in this affair.

19th. At a village about three koss from Khurgam, in Nimar, in the gang of Hunmunta aforesaid, in the rains, at the beginning of the month of Asar, on the house of a Koonbee Patell, at about 11 P. M. ; we stript the women of the Patell of their ornaments, in value altogether about 200 Rupees, in which were 3 silver necklaces, 3 pairs of silver "Bazoobunds," (a kind of bracelet,) &c. &c.—we did not wound anybody ; the women gave up their ornaments

from the fright we put them into; we escaped. This affair we committed about four months after the last, or about eight years and nine months ago; 12 Dacoits were engaged. (Here follow their names.) We fled where we had posted our women and children, and, taking these with us, we hastened on the whole of that night, and by mid-day had travelled about 36 miles; but some horsemen and Bheels pursued us, and coming up to us about mid-day, as we were still pushing on, seized the whole of us, women and all. We, however, had thrown away all the plunder in some water; they took us to Khurgam, and two months subsequently we were conducted to Indore, where we were detained,—our cases under investigation for a further period of two months,—the Sahib there then sentenced us to three years' imprisonment. After I was released, we did not take part in any other affair for about one year. My next robbery was, viz:—

20th. At Soondrel, in Nimar, under the same Jemadar Hunmunta, in the cold weather, towards the end of the month of Margesir, at 10 P. M., on the house of a Marwarree Sahoocar, whose name I don't know; we burst open the door with stones, and plundered about 216 Rupees' worth of property, in which were a silver necklace, 2 silver Bazoobunds, a gold nose-ring, &c. &c.; no casualties. This happened about four years and six months after the last affair, or about four years and three months ago; 14 Dacoits were engaged. (Here come their names.)

21st. At Meeahgam, a Jaghire, on the road to Baroda, in Guzerat, and about eight kóss from it, in the gang of Jemadar Sutina, at large, in the hot weather, at the beginning of the month of Cheytur, at 11 P. M., on the house of a Marwarree Sahoocar; when we arrived at the rear of the premises, and had struck a light for our torch, some sparks fell on a lot of cotton which had been spread out there to dry, and about 1,500 Rupees' worth of cotton was in consequence destroyed; we had entered the house, but got nothing except a silver chain, in value about 5 or 6 Rupees from off the neck of a girl who was in the house, and with this we made off, for on account of the conflagration, all the people of the village had assembled at the spot, and therefore we ran for our lives; no casualties took place. This was about three months after the last affair, or about four years ago; 11 Dacoits were concerned. (Here follow their names.)

22nd. At Soneghur, in the Surat Zillah, about eighteen koss from Surat, in the gang of Jemadar Kundoo, at large, at the commencement of the rains, in the month of Asar, at about 11 P. M., on the house of a Mahratta Dyer; we forced an entrance by the door at the rear of the house, and got about 125 Rupees' worth of booty, in which were 5 silver "Tolbundees" (armlets), a silver image, &c. &c.; no casualties on either side. This was about three years and eight months ago; 7 Dacoits took part in it. (Here come their names.) Kundoo was not properly a Jemadar, but as we had not any regularly constituted leader among us, we begged him to conduct this affair, and allowed him a share and a half in the distribution of the booty. A regular Jemadar always gets two and a half shares, but this he was not entitled to, so he got only a half share more than ourselves.

23rd. At Dhurrumpoor, in the Surat Zillah, where there is the residence

of a Rajah, under the same Kundoo as in the last, at the beginning of the month of Konwar, about six or seven days before the Dusserah festival, at about 10 P. M., on the house of a Brahmin Karcoon; we broke open the door and rushed in, the Karcoon fled; there was a strong trunk in the room, but we could not succeed in breaking it open; we obtained only about 60 Rupees' worth of property, in which were 4 silver toe-rings, 2 gold nose-rings, &c. &c.; no casualties. This was about two months after the last, or about three years and six months ago; the same 7 Dacoits as in No. 22 were engaged also in this.

24th. At Gopal Ashtu (Ashtah), in the Sholapoor Zillah, in the gang of Jemadar Tootkia, at large, in the hot weather, at the beginning of the month of Phalgoon, shortly before the Holi festival, at about 11 P. M., on the house of a Brahmin Sahoocar; we posted watches in the lanes on the four sides of the house, while the rest of us broke open the door and rushed in; in the meantime, however, the village people came there in a body. Tootkia struck one of them a couple of blows with a club, the man was stunned and fell down, we thought he was killed, and so we made off from fear; we found no opportunity to get any plunder, except that we obtained about 10 Rupees' worth; no casualties with the above single exception. This affair happened about five months after the last, or about three years and one month ago; 11 Dacoits were concerned in it. (Here come their names.)

25th. At Beer, in the Nizam's country, in the gang of Jemadar Bheemah, at large, in the hot weather, at the commencement of the month of Jhest, at about 11 P. M., on the house of a Hindoo Jullia, we could not, however, break open the door of his house, although we made every attempt to do so; as we were endeavouring to do this, the night patrol of Arhs came there, and on observing us, they began to fire off their guns at us. Dacoit Sutwah, at large, got shot on his left hand, but not a severe wound; we all fled, having obtained nothing; none of the townspeople were wounded by us. This was three months after the last, or about two years and ten months ago; 11 men were engaged in it. (Here come their names.)

26th. At Rampoor, in the Beer Purgunnah, Nizam's territories, in the gang of the last mentioned Jemadar, in the rains, at the commencement of the month of Bhadore, at about 10 P. M., on the house of a Sahoocar of the Jullia caste, a Hindoo; one of us first got upon the terrace, and, lowering himself in the house, he opened the door for us; we lighted our torch, and seized upon about 100 Rupees' worth of booty, in which were 2 silver bracelets, a pair of gold ear-rings, a pair of another kind of gold ear-rings, &c.; no casualties on either side; although the townspeople did assault us, we managed to escape. This was about five months after the last, or about two years and seven months ago; the same 11 Dacoits were engaged in this as in the last affair.

27th. At Nursingpoor, in the Sattarah state, about four koss from Kurrar, under the leadership of Jemadar Beenee, at large, before alluded to, in the hot weather, at the end of the month of Cheytur, at about 11 P. M., on the house of a Brahmin Sahoocar. I, with Dacoits, had been posted in a lane leading to the house, in order to guard approach to it from that side, the rest of the gang broke open the wicket in the door of the premises, and entered; by this

time the alarm had been taken up, and all the people of the village came to where we were ; there was no time to obtain any plunder, so that all of us assembled and endeavoured to make off in a body ; we forgot, however, the road by which we should have fled, and took another, and I got left behind. I got surrounded by five or six Ramosees, I struck one of them with my club, he fell down, stunned. I had also a sling, in the strings of which my feet got entangled, and I fell down, the other Ramosees thereupon set upon me, and with their swords wounded me very severely and seized me,* but no other casualties took place, nor was any plunder obtained. This affair we committed above eight months after the last, now about one year and eleven months ago ; in it 18 Dacoits took part. (Here follow their names.) I was taken to Sattarah, where I was kept for a whole year—my case under consideration, after which the Resident Sahib sentenced me to three years' imprisonment.

I have now related all the affairs in which I have ever taken part, viz. 27 cases of Dacoity, and 3 of Burglary ; and I trust that in consequence my life may be pardoned, and I be admitted as an approver, in order that I may, with heart and soul, evidence my best in the service of Government. I will engage to seize all the associates whose names I have given in the above narrative ; I will never favor any of my friends or relatives, or conceal any of their names; nor will I ever, through malice or hatred, accuse or cause to be suspected any innocent person. I will never attempt to abscond. If I should ever fail in any one of the above, then let the Sirkar do to me as it shall think proper.

Now explain to me the system according to which you people have been in the habit of carrying on Dacoity.

Our custom is as follows :—First, we have the united gangs of two or three leaders in each particular tract of country in which they subsist themselves by Dacoity, and such tracts the gang of any other leader cannot, according to our rules, visit for the purpose of Dacoity, nor can the leaders told off as above to any one district go into that belonging to other leaders, except they first intimate their desire to do so to the latter, and consent to join their men with theirs in the enterprize. Should any Jemadar, without first giving the above information, go into the tract belonging to another leader, and with his gang commit a Dacoity therein, he is set upon by the gang belonging to that tract, and a fight generally takes place between the two gangs, and he is driven away ; but should any Jemedar at any time take his gang away, and leave the district which has been allotted to him, then any other gang can of course visit that country, and commit Dacoities in it.

Mode of gaining information.

Again, when alighted at any spot, and it is desired to undertake an affair, the leader intimates to the gang that he will go in a certain direction for information as to where to commit a Dacoity, and he names a certain number of days within which the gang is to appear at some place fixed upon by him, where he will meet them ; we call that place "Tippun" (rendezvous). The Jemadar then goes off accordingly with two or three sharp men of the gang, accompanied also by two or

* He has a deep gash across his nose and face, two cuts across the small of the right arm above the wrist, a sword-cut down the left shoulder, and another long gash across the left thigh, fore-finger of right hand cut off ; all leaving bad scars.

three women, and under pretence of being in search of work as basket-makers, or of wishing to be employed to reset and mend "Chekkies" (mill-stones), they manage to get the necessary information as to the premises of some Sahoocar, or other affluent person; for our women, being admitted in the above capacity into the houses where they may be required, obtain every opportunity for observing who and what females or children of the house have ornaments on their persons, and all about the different places into which they may have gone. The Jemadar and his two or three men also reconnoitre the several premises, taking notes as to the entrances into them, what lanes lead up to them, from what direction to approach them, what streets to guard, what doors to burst open; or whether to have to climb up to any terrace, and thus gain access into the place, where to post the different look-outs, what approaches to shut up with thorns, where thorns may be readily obtained from. Having satisfied himself as to all these points, the Jemadar returns with his scouts to the rendezvous or "Tippun" as above, by which time the main body of the gang has generally already arrived there: he then imparts to every one all that he has ascertained and arranged, and then, having considered over everything, one of the places he has visited as above is finally fixed upon where to undertake the enterprize. After this, the whole gang advances two or three stages, and then we offer sacrifice to our God by slaying and feasting upon one or two goats or sheep, and drinking liquor; but if the village in which the house to be attacked happens to be near the "Tippun," then the ceremony of the sacrifice and worship is performed then and there. After this, all advance; and at length when about four or five koss distant from the preconcerted place, all women and children are placed at some favourable spot in the jungle country thereabouts, and after taking a meal, the men of the gang sally forth about nightfall, and at about 10 or 11 o'clock in the night arrive and collect outside of the village in which is the appointed house. The leader then goes into the village to see whether the inmates of the house are asleep or not, at what spots the village guards may be, &c.: having satisfied himself as to all these points, he returns to the gang, and then, accompanied by the whole, he first has two or three loads of thorns taken from the hedges, generally outside of the village, and proceeds to the house. Arrived there, he places the thorns across the lanes that are to be closed, and appoints men to guard the different approaches, also the doors of the premises; and with the rest of the gang he makes the attack. At the door the torch is lighted, and then the door is either burst open, or one of the gang is assisted up to the terrace from which to descend by some window or other into the house, and to open the door from within for the others to enter by; or, as sometimes, all get up to the top of the house by a ladder, and leap into the place. Having effected an entrance, the robbery is committed, and the booty brought out: the gang is then mustered, and the whole make off in a body. Should the village people at any time assault us, we oppose them in a body with clubs, stones, and slings: should they retreat, we get the opportunity to escape without further ado, but if any one of us should happen to get wounded and be seized, we do our best to rescue him, in which we generally succeed. If by chance the village people are too strong

Mode of fixing upon a house to attack.

Preliminaries.

Precautions.

The attack.

is, we are forced to leave him and make off. Our weapons are clubs, stones, and slings,—sometimes we take a sword or two. The Kaikarees in the Poona Zillah generally do not use any swords in their affairs, but those visiting the Sholapoor and Nizam's districts do so.

Weapons used.

After having escaped from the village, the leader halts and collects his men about a koss or one and a half koss from the place, and he then searches the persons of the gang, and takes possession of every article of plunder he may find upon them, all of which he ties up in a bundle, and keeps in his charge. We then repair to where our families have been placed, and picking them up, we travel on the whole of the remainder of the night. Should our haunt happen to be a long distance off, we travel leisurely to it only after the first two or three days. At night we always bury the plunder, so that should anybody be in pursuit of us we may not be caught during the night time unawares with the plunder in our possession. In this manner we return to our old encampment, where, as I have stated, we may in the first place have alighted and fixed upon (for the season). After about ten or twelve days we share the booty. Sometimes we get hold of some Sonar or Shroff, and dispose of to him the whole of the booty, and divide among us the money we may have got from him for the same: sometimes we just share the plunder itself among us.

Escape.

Disposal of the Booty.

This is the scale of distribution: the Jemadar gets two and a half shares, each Sepoy one share, every widow and each lad half a share; every superannuated or infirm Dacoit of the gang also gets one share.

Scale of Shares.

Question.—Do you inform the Sonar or Shroff, to whom you say you sometimes dispose of your plunder, that you have obtained the same by robbery, and do they nevertheless knowingly take the same; or do you make them believe that the property is fairly yours? Do they, moreover, pay you for the same according to its reasonable valuation, or at a loss?

Answer.—They know that it has been obtained by us by robbery, and they accordingly make a short weight of it; and even then, after valuing it by that weight, pay us for it at a discount per rupee of that value.

Usual rate at which Booty is disposed of.

Question.—Do you people ever observe any omens?

Answer.—We do, and attend to them also: should we have sallied forth intent on a preconcerted robbery, and a snake cross our road, or a wolf, or should we meet anybody driving towards us two bullocks tied together, or should a red crow (the Malabar pheasant) fly across our path, or should we squabble, and any one of us bleed, or should any one of our "Hundees" get broken, or a mongoose cross our road—on any one of these events occurring we always put off the expedition; or if the Jemadar, when he has left the main body of the gang, have gone for information as to where to commit a robbery as above, and any one of the above omens occur near any village which he was about to enter, he will never enter that village.

Omens bad.

But on the contrary, should we, after having sallied on an expedition, believe that nothing will be obtained, and should we give up the enterprize in consequence, and return to our encampment, and any one of the above omens take place, we consider it favourable, and we will invariably turn back again, and commit the enterprize we had abandoned, and be successful besides.

Omens good.

Question.—Have you any conventional language among you, known only to yourselves when engaged in Dacoity?

Answer.—We have, which is known only to such of our caste as are Dacoits; the following are some instances, namely:—

Slang language.

Oota patwa, or oota patwŭchwa, which means	Go and examine the house.
Oota patwundeé	I have looked at a house.
Nullaikid	It promises, it is good.
Kullee mutta durkoo	We shall get plenty of gold.
Ootoolsee wurwô nŭrra	Let us proceed to the attack.
Put tulgus	I am wounded.
Aree	Strike.
Purree	Take, seize (*i. e.* plunder).
Wullumbee po	Run, run.
Kullee respo	Bury the gold.
Wêlee mool por weedgee	Place the thorns on the road.
Wulluk putwee	Light the torch.
Weedeekee nil	Stand on the road.
Purkia wunj	They have come to seize us.
Kullee	Gold.
Wêlee	Silver.
Toot	Copper change (piče).
Boot	Gold coins usually strung on to necklaces.
Tippun	The rendezvous.
Oot	A house, home, the house fixed upon.
Oonŭs	A Dacoity, robbery.
Oot kulleepoor	Break through the house, *i. e.* dig the hole in the wall.
Nullad	Good, well.
Ikree, or iked	It is, there is.
Thurree, also kaikool	A club.
Kowlee kŭl	Sling and its pebble.
Koorb, also eid and kuttee and illumb	A sword.
Ootur kor	A spear.
Nichnee kor	A ladder.
Nichneé korwe	Apply the ladder.
Winla-kul	Money, cash, rupees.
Wulluk	The torch.
Pillich, or pillick-kitch	Caught, arrested.

Oonde ponah.....	He has escaped.
Sookhoon-aas	An omen has happened.
Kar-kakee.....	A Sepoy.
Tullunj.....	It has become known, we have been discovered.
Tulla-wŭssŭl.....	A door.
Sootwan	A pugree, turban.
Tulla wussul moos iked	The door is shut.
Pupupŭatee.....	A woman.
Pumla	A girl (of a Dacoit).
Oorpun.....	A girl of a villager or stranger, or in the house to be attacked.
Poolloo	Ornaments, jewels.
Polmâh	Ditto.
Oortee	A grown-up woman.
Bŭrgâi	One thousand.
Kai	One hundred.
Humnee	Put out (*i. e.* the light).
Khonee	Sit down.
Ikŭrd ponah.....	He is dead.
Wola Moonjée.....	An Englishman, a sahib.

Such are some of our words in conversation.

[N. B.—There is a great admixture in the language in which these people converse among themselves, of the Teligo, Canarese, Arvee, and Tamil dialects, though most of them are able to talk each of these separately, besides Mahratta, Hindoostanee, &c.; it is, in fact, a jargon of the whole, though the *Tamil* is chiefly recognized through it; in the instances here given of their professional idioms, though many of the words are unintelligible, yet the expressions are made up of a kind of compound of the above languages, and by a person acquainted with all of these, their conversation might after a time be detected, or at any rate understood; as for the term "Kaikaree"—"kai" in Canarese means *a hand*, and I suspect that the derivation of the appellation "Kaikaree" originally signified nothing more than *a common labourer*,—"karee" or "kurree" being a very common affix to many words corresponding in signification with the well-known adjunct "walah," as in Ghorawalla, Pultunwalla, Bombaywalla, and met by our word "*fellow*."—(Signed) C. H.]

Question.—State how many classes are there in your caste, what each class is designated, how you are called in different countries, and for how long have your people adopted this profession?

Answer.—We have been in this country, *i.e. below the Nurbudda, for seven* or eight generations, subsisting by the proceeds of burglary and Dacoity; at first we used merely to commit common burglary, *i. e. digging through walls*; subsequently we joined together in gangs of ten or twenty, and commenced to undertake Dacoity, and up to now such is our profession. In the beginning, where my people came from, or what pursuits they followed, I don't know, nor have I heard any tradition on the subject; thus much I know, that our business is to commit burglary and Dacoity; for appearance sake, we are basket-makers, and we mend mill-stones; we don't have any fixed residence; we wander about.

Where to be met with.

People of my calling and caste may be found in the Poona, Sattarah, Sholapoor, Nuggur, and Khandesh districts, also in the Nagpoor state; and about Tooljapoor, Ambah, Jogai (Mominabad,) Hingolee, Wusmut, and Vandhêr in the Nizam's territories;

a few also sometimes round about Bhagulcote, in the Belgaum district; also in the Rutnagherry, Tanna, Surat, and Broach Zillahs; up at Choole, Mheysur, and Khurgoond, Butteesee (*i. e.* in Nimar), and in other tracts in the Meywar countries. We also wander about, and commit Dacoities; at this moment we may be found roaming about in all the above parts.

Designation in different countries.

In the Nuggur, Poona, Sattara, Tannah, Rutnagherry, Khandesh, Sholapoor, Nagpoor countries, and in the Moghullai state, viz. about Tooljapoor and Ambah Jogai, we are called *Kaikarees;* but about Indee, Ahnilla, Beejapoor, and Bhagulkote we are styled *Kul Korwas,* which means "Thief Korwas."

Another class of Kaikarees are really basket-makers, and are also musicians on ceremonial occasions; they, in the above parts, are styled simply "Korwas," but they are not the same people as ourselves, but are generally known as *Gam Kaikarees.*

In the Surat and Broach districts, and towards Baroda in Guzerat, we are called "Pomlas," which means *basket-makers.*

In the Choole, Mheysur, Butteesee, Khargaona (*i. e.* Nimar), and the other districts in Meywar we are denominated "Boorgundy," which also signifies *basket-makers.*

In the Tilingana country we are called "Dôngă Irkulwara," which is, that we are *Chor Kaikarees;* in all the above countries we are to be met with.

Among the tribe generally of the Khaikarees there are six branches, viz:—

Classes.

The first are the *Gam Kaikarees,* these live in villages in a fixed place; they take service and are, as I have said, basket-makers, &c. —they do not commit robberies. In some places, as I have shown, they are called "Korwas," in other "Gam Kaikarees."

The second are those who rear up and keep show monkies, with which they travel about; these too do not take part in robberies.

The third are those Kaikarees whose women are prostitutes—the men deal in donkies; these, too are not robbers.

The fourth is a class whose women go about to different places and thieve, that is, they take up and appropriate whatever they can find ("Oothaee Geeree"), the men also make baskets, and wander about in that capacity; they do not rob.

The fifth make brushes for weavers' looms, some of them roam about in such occupation, and some remain settled, but they do not commit robberies.

The sixth is the class to which I belong, whose business it is to plunder and perpetrate gang robberies; we wander about from place to place, assuming the appearance of being Khaikarees who make baskets and mend "Chekkies"; under this pretence we get opportunities for plundering the houses of Sahoocars. Should we be short of men to form a gang, we will engage in acts of burglary (*i. e.* "Hukkul Zunnee," literally, digging holes in walls,—housebreaking).

Sometimes occasionally Kaikarees of the above five classes will leave their tribe and join our class, when they will take part with us in our enterprizes; this is not generally the case, but happens only now and then.

Although we, that is, the robber class, are styled "Korwas" and Kaikarees, yet Korwas are those only who are the *Gam Kaikarees*, as above, and we are the *Kul Korwas*.

Question.—State what difference exists between you and the other Kaikarees.

Answer.—We will eat with the Gam Kaikarees, and have no objection to be married to their girls, but we will not give our daughters in marriage to any of them; their language, too, is very much the same as ours, differing only slightly; that is, we have ideas and expressions for certain things in our professional doings which they do not understand, and of which I have already given a few instances.

Difference between the classes.

Question.—Do you not take an axe with you on Dacoity expeditions?

Answer.—We do, for the purpose of breaking open doors and trunks, and it is intrusted to some strong and powerful member of the gang, who must never throw it down or leave it behind; if we find a door very strong, resisting the blows of one man, another seizes the axe from him and relieves him, and so on till the work is done. Of torches we take as the occasion may demand, as many even as four if necessary; if the place about to be attacked is not of much importance, two torches suffice; but if the premises are extensive, we will take three or four with us; we have no particular rule as to who should be the torch-bearers, the office is undertaken of choice by any one.

The axe and the torches.

Bearers.

Question.—What religion do you profess, and whom do you worship?

We worship an idol made of mud, representing a female, viz. "Bhowanee": we pay devotions to none but her; but during the Dusserah festival we, as in common among other people, worship our "Durratee"* (pruning hook).

Worship of Bhowanee.

The following is the ceremony we observe in our worship of Bhowanee: after having committed a robbery, the day following our return to our encampment we make an image and dress it in blue clothes, and mark the eyelids, as customary among women, with lamp black—the forehead with red ochre; we place a pearl ring on to the nostrils, and a black bead necklace round the throat; in short we ornament and dress it just like a woman; we then kill some fowls and a goat, and get some liquor, and with the same go through the usual forms of worship. After which, having feasted on the above, we entrust the idol at mid-day to four men of the gang, with injunctions to be careful not to allow any injury to happen to it in the limbs or anywhere, and to take it into the jungle, and

Ceremony attending the worship of Bhowanee.

* As the custom among all Hindoos, who at the "Dusserah" ornament with flowers, &c. the instruments of their trade or occupation, before which they make offerings and go through ceremonies of worship; thus the Burraee, or carpenter, will worship his saw, chisel, plane, and other tools; the Koonbee, or cultivator, his ploughshare, harrow, &c.; the Gowndee, or bricklayer, his thapie, or trowel, and so on; and the Durratee being the instrument used by basket-makers for cutting reeds and grass is therefore worshipped by the Kaikarees, and by this class particularly, in order to preserve their appearance of being simply basket-makers.

deposit it erect in a hole under some tree or other, which is done accordingly; and a bow and an arrow is then placed upright in front of it, a lime being fixed upon the point of the arrow, and thus it is left there.

Question.—Do you get information of where to commit a robbery by your own exertions, or from the hint of some inhabitant of the place or other person? Do you tell any one of what you are about, and do you ever undertake any enterprize to which you may have been instigated by another party through motives of revenge, or through conspiracy?

Answer.—Generally we obtain the necessary information through our own means, but sometimes we will make inquiries as to a place of some one of the inhabitants with whom we may happen to be very intimate; on such occasions we always agree to give our informant a share in the booty we may obtain, and we always do so should we perpetrate any affair upon intelligence obtained in this manner; but on the whole, we do not but now and then let anybody into our confidence, and we will never commit any robbery at the instigation of any party who may desire to hire us for the purpose, out of revenge or such motives,—because our object is simply to obtain money and plunder, without reference to any feeling against the parties we may rob, and we are not therefore in the habit of killing people when engaged in any affair; moreover, we never undertake any outrage except we are satisfied as to our chances from personal observation and inspection of the premises, and we strive our utmost to keep our own counsel.

Information not usually taken from persons having motives of revenge against the parties to be attacked.

Do not commit murder.

(A true translation)

(Signed) CHARLES HERVEY,

Assistant General Superintendent.

INDEX TO FOREGOING NARRATIVE.

	PAGE.
Name, parentage, and childhood	7, 8
Dacoities in which at first concerned	8 10
Intermediate acts of Burglary..	10, 11
Dacoities, continuation of	11—16
Wounded, seized, and imprisoned	16
Offer of services as approvers	ib
System, viz :—	
Division of the country among gangs and leaders	16
Mode of gaining intelligence of, and fixing on a house	ib
Preliminary ceremonies	17
Precautions and the attack..	ib
Weapons used	18
Escape	ib.
Distribution and disposal of booty..	ib
Omens	ib
Slang in use..	19, 20
Note regarding do.	20
What designation in certain countries	21
Classes	ib.
Difference in..	22
The axe and torch bearers	ib
Worship of Bhowanee, mode of	ib
Note regarding do.	ib
Intormation, from whom and how gained..	23

No. 16 of 1851.

DACOITY DEPARTMENT.

To

J. G. LUMSDEN, Esq.,

Secretary to Government, Judicial Department,

Bombay

SIR,—Agreeable to the orders conveyed in your letter to my address, No. 4316, dated 25th October 1849, I have the honor to furnish an Annual Report of my operations for the suppression of Dacoity within the territories comprehended in the Bombay Presidency.

2. My letter No. 181, dated 31st December 1849, merely reported the arrest of several gangs of Kaikaree Dacoits, and it will now be for me respectfully to submit, before entering into further details, the arrangements by which the seizures were effected.

3. The means at my disposal being very limited, it was necessary that I should seek the active co-operation of the several district authorities, not only in countenance of my own proceedings, but also that by the assistance they would afford, I might be enabled to act simultaneously in each zillah; I therefore so timed my report to Government, No. 110, dated 10th July 1849, in which I solicited that all local authorities might be directed to aid me in the operations before me, to admit of the necessary directions being issued accordingly just about that time of the year I knew the Dacoits were likely to be most busy, viz. the Dusserah, a period considered by them, as formerly by the Pindaree hordes, the most propitious of any other throughout the year, and by which time I expected to be in a way to commence my operations. Thus I had the whole season before me, and before my own parties could reach the neighbourhood of the haunts of the robbers, a check had been put upon their intentions by the orders issued by the several Magistrates more narrowly to watch that class of people.

4. Disturbed by such orders, the Dacoits who had now congregated from all quarters, and who would have sought that period to sally forth on their usual expeditions, were led to keep in their respective Tandahs; and I, by means of spies, was enabled to have these marked down, and the strength of each encampment noted.

5. I found that there was one gang in the Goa territories (still there); five encamped at different villages in the neighbourhood of Sattarah; the men of six leaders encamped in four bodies close to Poona; one gang in the Khandesh Colectorate, in the jungly country about Nundoobar; a gang located in the Tasgam Talook of the Ahmednuggur Zillah, with detached members

thereof lurking at Ahmednuggur itself; the men of four gangs spread about that part of the Sholapoor Zillah lying between the Seenah and Bheemah rivers; another gang either in the Almilla or in the Churchan Talook of the same Zillah; besides one more small gang somewhere about Punderpoor; the whole under experienced leaders.

6. My approvers, who having confessed and named to me all the Dacoities in which they had taken part, and having given me a list of their accomplices in each affair, all more or less belonging to the whole of the above gangs, in which were several of their nearest relatives, were now most eager to be sent in pursuit, in order that the sincerity of their professions might be tested; they wished to earn the indulgences promised in the conditional pardon I had granted to each; but it was yet necessary to receive from the General Superintendent an authority to act, by his assigning numbers in his General Register to the names of all those the approvers had denounced, it being the rule of the Department to send to Head Quarters the name of every man as he may be denounced, in order that it may be registered, and a general number assigned. I wished also to receive from the General Superintendent authority to grant rewards for the seizure of some of the most influential members of the various gangs, in order to stimulate the exertions of my nujjeebs. This the General Superintendent was not able to accede to, until most of the robberies admitted by the approvers should be authenticated by references to the local authorities; so that as this could only be accomplished in time, and as I had meantime received from Head Quarters the required intimation as to the registry of those I was about to act against, I had to trust to the usual zeal of my men in carrying out my plans, and which I was able to do with confidence.

7. It was desirable for the full success of my plans, to act upon the above several points at the same time, and I had to consider how I could best do so with my slender means; for even with the assistance of my Thug approvers to aid my nujjeebs in the general charge and surveillance of the Dakoit approvers, whom, to inspire them with confidence, it was necessary to guard not strictly as prisoners, but with some degree of license, even though at the hazard of all success should they choose to abscond, I had still less than a company of available men, of whom one guard was on escort duty to Jubbulpoor, and another had to be left at Belgaum in charge of the families of my approvers, retained by me as hostages for the good conduct of their men while on command; so that, trusting that by confining my operations to the gangs within a certain range, those at a distance might be led into the conclusion that my information did not extend to them, I resolved not to disturb the gangs in the Khandesh districts, and on the borders of the Goa territories, but to proceed against the others.

8. The Poona, Ahmednuggur, Sattarah, and Sholapoor gangs were in constant communication with each other, and though they were aware that some of their members had been sent to Belgaum by the Commissioner in Sattarah, and had been transferred to the custody of this department, they did not think it possible that any of them could or would confess or disclose their system, no member of the fraternity having ever been so faithless; and, therefore, in full confidence that the above would shortly be released as usual, they waited

till the watch laid over them as above might, as they expected, become released, and they be again in a way to carry on their accustomed trade with their usual impunity.

9. One wary leader, however, had some mistrust, and he despatched to Belgaum, in disguise, to discover what might be going on, a man of the Chutturguttee caste, a class of professional mendicants long associated with the people under notice, for whom they have been in the habit of obtaining information as to fit places to attack and plunder, there being several now in the Tannah Zillah who have particularly so acted ; this man was a very knave, and he expertly performed his mission.

10. In other respects, so lulled had the other different gangs become, so far as any expectation of molestation from the direction of Belgaum, that two of the Sattarah gangs found an opportunity to commit two Dacoities, viz. at Manowl and at Mahableshwur, in both of which they were unsuccessful ; and a formidable gang of those in the Sholapore Zillah fixed upon the dark nights following the Mohurrum festival, then at hand, to sally forth on an expedition. They were to assemble at Doneje, on the opposite bank of the Bheemah river, and separating into two bodies, each to have committed a Dacoity at already marked down places, viz. at Mandree in the Jutt Purgunnah, and at Jamkundee, the capital of the Rajah, so styled ; while the Poona gangs, who had but shortly previous to their being placed under restrictions as above, committed four Dacoities in the Tannah Zillah—one of which, at Chundunshehur, was upon some Government revenue but lately collected by a subordinate village officer,—resolved to remove to the forest country beyond Nassick, and from that point to depredate in the neighbourhood and in the Surat Zillah and in the northem Conkan, for they found that the continued surveillance over them in the Poona Zillah was both irksome and preventive.

11. The time consequently had arrived to act against these people ; therefore, bearing in mind that it was desirable that a set of approvers of their own class should be brought upon each at about the same time,—by the consternation caused by the suddenly revealed fact that at length their secret had been discovered, and that they were denounced by their own people, I hoped many might confess (which, however, only a few did, so much had their prosperity depended, as they had experienced, upon not confessing),—I despatched one party towards Sattarah, another for the Sholapore districts, a third for Poona, a fourth by the mid-line by Kurjut to Tisgam, while I myself proceeded through the Jutt country, a province from its numerous ravines and low waste hills peculiarly adapted for concealment, and hitherto much resorted to by all classes of criminals, and thence by Punderpoor to Kurmala ; at certain stated points each party was to break up and diverge according to the locality of each gang, all being furnished by me with the necessary Takeeds and other credentials, and then to act as their information led them. They were to seize all the parties, wherever found, whose names had been registered as above, and of which each native officer was furnished with a list, and to seize also all men of the same class with whom the others might be found to be actually associated ; for I knew that, however short of information against the latter, the deficiency would be supplied by any approvers I might admit out of those in whose company they might be seized.

12. My parties were all in disguise, and they were instructed as to the line each should take up to a given point, and none were to act before a certain named date; they were directed to communicate with me at Kurmala, and eventually to meet me at a general rendezvous at Ahmednuggur; and in order to provide against escape, should any gang be beforehand with my plans, I solicited the several local authorities* to prevent any bodies of Kaikarees passing by certain detailed points in the jurisdiction of each, by which means I had the whole encompassed, and a prohibition laid upon any body of them that might endeavour to escape from my arresting parties working up to any point of the following circumscribing country, viz. from Ahirewaree through Môhâl and Oonotergee to Kurmala, in the Sholapore Zillah; and from that point through Jalegam, Meerujgam, Nûggur, and Kanhoor, to the junction near Behlah, of the Ahmednuggur and Poona Collectorates; thence directly across to the Ghats near Jooneer, and southward along these to Pertabghur; and thence through Sattarah, Kurrar, and Khanapoor, to Beejapoor and Akulkote; for when once in the field it would of course have been very difficult any longer to keep concealed from people so long in league with the village police and others the real nature of the purpose on which I was bent.

13. The result was very successful, for only two gangs escaped me, and this happened before the day appointed for the general arrest, viz. the gang, the leader of which, as I have said, had sent a spy into my camp; it escaped from Keenee in the Sattarah state, a part through the Southern Concan into the Goa state, the rest, including the leader, by Beejapoor through the southern portion of Sholapore Zillah into the Nizam's country; and the other gang from the Poona districts into Khandesh, a part passing into the territories of His Highness the Nizam, the rest joining the gang already in the vicinity of Nundoobar, which had lately, I learnt, depredated in the Surat Zillah, descending into it by the Soneghur Ghat and line by Beara.

14. The places where the different arrests took place were at Sirsgam, near Pallee, in the Sattarah state, where the gang that had attempted the two recent affairs at Manowl and Mahableshwur had assembled previous to descending into the Rutnagherry districts, as was their intention; at Doneje, in the Môhâl Talook, Sholapore Zillah, which gang was to have started early on the following morning, for the purpose of committing the two Dacoities already preconcerted, as I have shown; and at Belganmoor, in that of Ahmilla, in the same zillah, besides several members at the villages I have before alluded to as situated in the Môhâl Talook between the Seena and Bheemah, a tract hitherto much infested, with the connivance of the village officers, by the most desperate portion of the Kaikaree Dacoits, some of whom had committed the recent murderous Dacoity at Shelgi, close to Sholapore, at Tass Kurri and Burgam in the Ahmednuggur Zillah; these being the gangs that, having left the neighbourhood of Poona, were bound for the Nassick forests, and one of which had not long previously been in the neighbourhood of Kurmala, they

* As appended, viz:—The Magistrate of Sholapoor, by letter No. 149, dated 25th Nov. 1849. The Magistrate of Ahmednuggur, by letter No. 150, dated 26th Nov. 1849. The Magistrate of Poona, by letter No. 151, dated 26th Nov. 1849. The Magistrate of Tannah, by letter No. 152, of 26th Nov. 1849. The Commissioner in Sattarah, by letter No. 154, of 28th Nov. 1849. The Magistrate of Rutnagherry, by letter No. 155, dated 29th Nov. 1849, para. 4.

had managed to pass the boundary line, and were cleverly followed up and traced by one of my parties. And lastly, several dispersed members of the Tisgam gang at that place and at Ahmednuggur, and in its neighbourhood; the Punderpoor gang, and a few detached members of the Sattarah gangs, having been arrested under the orders of the Commissioner, the former at Marapoor, near Punderpoor, and the others at Goralee, which adjoins Sattarah, and at Sattarah itself.

15. As may be supposed, the above could with difficulty have been effected without the very cordial assistance of the police in whose neighbourhood the arrests were made, and I have particularly to notice the prompt aid furnished by the Police Amildars of Sungumner and Ankolah, and of the Police Patel of Doneje, of the value of whose services on this occasion I am fully sensible; who, acting upon the suggestions of my officers, very ably seconded their exertions in such a manner that each robber encampment was surrounded at night, and not a man was able to escape, the surprise having been complete.

17. I had the honor to report in my letter to your address, dated 31st December 1849, the robberies which the above had at that time appeared to have recently committed: these, as elicited during my investigations, now amount to 386, of which 272 have as yet been authenticated on references to the local authorities, the dates of the occurrence of each of which have been kept by me in a general register, to be produced on the trials. The above, it should be remembered, are only such as the prisoners have taken part in with my approvers, as collected from the narratives of the latter, and do not comprise all the acts of crime in which the whole have engaged, for those would amount to a far greater number. I had the honor to report also the obstacles that presented to the conviction, in the ordinary courts, of people so cautious in concealing proofs of guilt, since which my proceedings, with reference to the subsequent arrest of the Khandesh gang, and to the class of men called "Chapahs bunds," or money-coiners, have been before Government, and I have now the honor to proceed to the direct results of my operations.

18. From the subjoined returns from the several Magistrates,* and from the Commissioner in Sattarah,† of the number of gang robberies by night, attended with violence, within their respective jurisdictions, during the last five years, it will be perceived that the crime of Dacoity within the districts under this Presidency for the above period has been to the following extent, viz :—

During the year	1846	334	Dacoities.
„ „	1847	173	„
„ „	1848	159	„
„ „	1849	124	„
„ „	1850	120	„

Showing an annual decrease, which, by deducting the cases in the Dharwar

* From the Magistrates of Dharwar, Belgaum, Sholapoor, Rutnagherry, Tannah, Poona, Ahmednuggur, Nassick, and Khandesh.

† The Assistant General Superintendent to the Commissioner, No. 293, of 7th December 1850; the Commissioner to the Assistant General Superintendent, No. 1332, dated 13th December 1850.

Collectorate, in which the crime has increased rather than otherwise, would exhibit the following results, viz :—

298	Dacoities	during	the year	1846
151	„	„	„	1847
130	„	„	„	1848
90	„	„	„	1849
83	„	„	„	1850

19. I have not included in the calculation the cases in the Sattarah State, because there has been no return from that province for the first two years of the series. The Commissioner has stated that the gang robberies within his jurisdiction for the year 1848 amounted to 31, which, compared with former years, was considered a very small number; that the number in 1849 was 17, and in 1850 only 5; so that, to include these in the general return for those three years, without any similar addition on account of the two preceding years, would be to show an increase for 1848, when there was in fact a diminution.

20. It would have been desirable to have exhibited in the estimate the cases in the Independent States, and in Angria's Colaba, and the Surat Collectorate south of Nerbudda, but I have not yet been favored with any corresponding returns from the officers in charge of those countries. I have no doubt, however, that it will be found that there has been the same decrease of the crime within their jurisdictions as in those I have been able to notice.

23. A detail of some of the incidents in the career of people so systematically existing by rapine and plunder, might serve to exemplify the extreme tenacity with which they have on all occasions held together in preserving their great secret, never permitting themselves to be led, either by threats or persuasions, or even with the certainty before them of imprisonment and separation from their families, to divulge what they all felt would be to destroy the welfare of the tribe, and to take the bread out of the mouths of their wives and children, who, on the arrest and incarceration of their men, have always continued to receive the same share in the division of all booty acquired by the gang, as though the latter were actually present with it in all its expeditions, the same provision being extended to the families of even all deceased members of the gang till the children have grown up, and are able, by being formally enrolled among its members, to take part in its proceedings. And if within the province of a report of this nature, I might venture to offer to Government in further proof of the extraordinary combination that had knitted into one common interest the rule of the conduct of all, many not uninteresting instances of cunningly devised robberies, boldly executed in impudent defiance of all consequences, which seem to have been the least they have feared; of narrow escapes, encounters with the villagers, and bold rescues of any seized member of the gang; of such rescues, effected even by their women, as on one memorable occasion from the custody of some peons; of stern conduct when seized and brought to justice in denying all knowledge of even their weeping wives and children, whom they have waved off, preferring to be without their ministry to being led either by word or look at a sad moment into anything that might cause their detention, or discover their associates; of equally devoted behaviour on the part of their women, their ever-ready

coadjutors: and such instances might also be coupled with accounts, though of more seldom occurrence, of good resistance on the part of their unoffending victims, and of examples of female heroism shocked at the intention of such ruthless men, and fired with vigour when their lords have been cowed; and here has been one cause of the success that has attended these robbers, their enormities on the occasion of a robbery have always been suppressed by the male members of the place attacked, they have merely declared that the women have been deprived of their ornaments and themselves beaten and threatened with death; the insults offered to the females, short only of actual violation, have seldom escaped them, and their sole aim after a robbery has ever been to make it appear that their losses have been far greater than they have actually sustained. In almost every instance under my investigation the amount of the loss shown by the plundered party has been fourfold, if not often tenfold, of the booty stated by the robbers themselves to have been actually carried off by them; if a contrary behaviour had been displayed by the men, long ago might the indignation caused by the acts of the ruffian crew have led to their detection; whereas, on the contrary, they have eat, drank, and become drunk, married, rejoiced, and robbed, before almost our very faces, as their long undisturbed prosperity in most of the villages in the immediate neighbourhood of Poona, Ahmednuggur, Sattarah, and Sholapore, and their frequent robberies at places throughout those districts, and in the very cantonments of Ahmudnuggur, Sattarah, and Sholapore—even in the bungalows of the European officers, and close to Government House at Dapooree—amply testify. But such matters might be out of place in the report, and I refrain from entering further upon them, feeling sure that the duty of putting down such atrocious people as professional Dacoits—the land-pirates of India as they have been aptly termed—will be considered to be of much public importance, and will meet with the strong support of Government.

24. I have now the honor to state, in conclusion, with reference to the not quite so satisfactory condition of the crime of Dacoity in the Khandesh and Tannah Zillahs, as exhibited in the returns furnished by the Magistrates of those Collectorates, that the still large number of gang robberies in the former may have been owing to the gang in the habit of depredating in those parts, and whose arrest I reported in my letter to your address, No. 299, dated 31st December last, having been at large till very lately, and to the Khandesh Collectorate being very much infested by Dacoits of various classes, as Mooltanees, Kolhatees, Lumbanees, Chuggree Lumbanees, who come down into the Deccan and Southern Mahratta Country with large droves of cattle, as several have been during the present season, and Dacoits from Rajpootana and from the neighbouring districts of Ellichapoor, but that I have little doubt an alteration will soon be found to take place in that Zillah, owing to late better measures for its protection. And as to the Tannah Collectorate, that this is so peculiarly constituted, presenting sets of inhabitants entirely differing from each other—as those about Mhar are very different from the people of the hilly tracts about Jôwaur and Gargam, and both of these from those living on the coast and in the creeks—that the best effects of a Police in one tract must often be found not suited to the circumstances of another, and therefore that it must be very difficult to accomplish a more rapid suppression of crime in a country so

circumstanced, not only on that account, but because of its being so easily accessible from the ghats, and its forming the high road to all the upper countries. For the Tannah Zillah, independent of its being overrun by swarms of wandering tribes, such as Gissarees, Tukkarees, Wuddurs, cattle-dealing Gôsâens, known by the profession as "Kol Belles," chaunting and playing Gôsâens called "Dubre Gôsâens," Charuns who come down from Malwa and Guzerat with cattle, &c. &c., all professing innocence, but robbing as opportunity offers, is also infested by an aboriginal class of wild irreclaimable little men called "Katres," a Bheel tribe known as the "Maila Bhils," who are often the perpetrators of many of the robberies, but who are so unaccustomed to restraints, and lead so entirely a jungle life, that when imprisoned they so soon fall ill and die, that unless detected in the actual perpetration of crime, it becomes a serious matter to subject them even to any temporary confinement. Such existing peculiarities, not within ordinary control, may account for still many robberies occurring in the Tannah Zillah ; and in advertence to the undiminished state of the crime in the Dharwar districts, I have further respectfully to submit, that I do not think that it is attributable to any greater want of energy on the part of the Local Police than displayed on such occasions in any other district—though much might be effected by the Police—but because of the outrages in that Collectorate being the deed of some organized band of robbers whose system has not yet been fathomed, and who have hitherto baffled every attempt to detect them ; but who, I have now reason to believe, may be Kaikaries under another name, from the Canara districts and the Goa frontier.

I have the honor to be, &c.

(Signed) C. HERVEY, Captain,
Assistant General Superintendent.

Assistant General Superintendent's Office,
Camp at Sattarah, 5th February 1851.

P. S.—I have inadvertently passed over the Sholapore Collectorate, and its state may also excite observation ; but as it has not any Police corps as allowed to the Rutnagherry, Poona, Tannah, Ahmednuggur, and Khandesh Zillahs, and is in its whole extent so much exposed to the incursions of robbers located over the the frontier, who have, from the close proximity of the territories of His Highness the Nizam, a ready and generally safe retreat from whatever part of the Zillah in which they may choose to depredate, it is surprising that their raids have not been more frequent, considering the infrequency of detection as exhibited in the return from the Magistrate of Sholapore ; for though it is not to be said that the whole of the 236 robberies of an aggravated nature perpetrated in that district during the past five years were the deed of parties exclusively from the neighbouring state, yet I believe it will be found that on almost every occasion, the robbers were reported to have escaped intô it. Many of the above outrages I know to have been committed by the Kaikaries in my custody, a portion of whom resided within the Sholapore Zillah ; they generally fled into the opposite country, to the Tandahs

of their associates,* and there divided their booty, after which they have been in the habit of returning to their villages in the Môhâl and other Talooks, although the most of them had, as they have informed me, been frequently banished the Zillah, or had furnished security for their good conduct,—arrangements which, except the village officers are honest and vigilant, must frequently be without their desired effect,—so that where in league at home, and a safe asylum to flee to at hand abroad, the excesses in the above Collectorate (now, however, of far less frequent occurrence than formerly,) become easily accounted for in the absence of inefficiency, or of any marked want of vigilance on the part of the Local Police, such as it is now constituted.

(Signed) CHARLES HERVEY, Captain,
Assistant General Superintendent.

* They did not always do so : after the Shelgi affair the gang quietly returned to their homes at Koralee and Wumóle, in the Móhâl Talook ; at Wurwole they divided their booty, and in Môhâl they disposed of it.

(Signed) C. HERVEY.

No. 52 of 1852.

DACOITY DEPARTMENT.

To

J. G. LUMSDEN, ESQ.,

Secretary to Government, Judicial Department,

Bombay.

SIR,—My operations during the past year have been confined chiefly to measures against the Khandesh Dacoits; against the robbers infesting the Dharwar Collectorate; the arrest by the agency of the local Police of some more members of the Sholapoor gangs still practising Dacoity; in the trials that have lately occupied so much attention; and in an inquiry into the crime of robbery by administering drugs.

3. Incidentally, also, my attention has been engaged with some cases of Dacoity committed by persons in my custody, but for which other parties had been punished. I have been occupied also with some preliminary inquiries into the habits as Dacoits of the Mhang Ramoosees residing in the Sattarah and neighbouring States.

4. In my last Annual Report, in adverting to the Dacoits I believed to form the gang to whose acts were to be attributed many of the robberies in Khandesh, I had the honor to submit, paragraph 24, that the still large number of gang robberies in that Collectorate might have been partly owing to that gang being at large, but that I had little doubt an alteration for the better would soon be found to take place; and in my report of the arrest of the gang, I stated I believed that by its seizure information regarding other professional Dacoits would be obtained; and it was added in my Annual Report, paragraph 13, that it had lately been depredating in the Surat Zillah, descending into it by the Sohoneghur Ghat.

5. I have the honor to report that upon examining the gang at Poona, I found that it had frequently committed robberies in the Surat Zillah as well as in Khandesh, and that it had occasionally, when in the former tract, joined the gangs of another class of professional robbers styled "Wusames" or "Mahwes,"—both the same word according to the pronunciation of the country, and being the name by which the Bheels infesting the jungles at the foot of the Satpoora Hills are known in the plains themselves,—in the habit of plundering throughout the Surat Collectorate and in Guzerat; and I beg to annex a short account of them, as submitted by me to the General Superintendent,* to whom I reported that as a further fuller inquiry regarding them

* Captain Hervey to the General Superintendent, No. 51, dated 30th April 1851.

belonged more properly to the office of the Assistant General Superintendent at Bhopal, I had transferred the gang above alluded to, consisting of 20 men, to the custody of that officer for trial before the Resident at Indore, by whom 10 men were accordingly sentenced to life transportation, and 9 to imprisonment with hard labour for shorter periods—one man dying before trial—resulting from the proceedings against whom and the information elicited from them, as above, it will be seen in the subjoined general return that the number of gang robberies in the Khandesh Zillah from 18 during 1850, has during 1851, decreased to 5, and in the Surat Collectorate from 30 to 13.

6. In the concluding paragraph of my last Annual Report (No. 16, dated 5th February 1851,) in adverting to the undiminished state of the crime of Dacoity in the Dharwar Zillah, I submitted that I believed the perpetrators would be found to be professional robbers whose system had not yet come to light, that they had hitherto baffled every attempt to detect them, but that I thought they would be discovered to be Kaikarees under some other name, and I have now the satisfaction to report that I have at length been able to commence proceedings against them. They happen to be no other than Kaikarees affecting to speak nothing but Canarese, pretending to be village musicians as well as basket-makers, residing at villages where some have even fields which they cultivate, and thought throughout the Zillah to be what they indeed assume to be, viz. "Wajuntree korwees," *i. e.* piping korwees, described in my classification of the tribe in my General Report No. 110, dated 10th July 1849, as simply *Gam Kaikarees*, but being in fact no other than the "kul korwees" who, in the accompaniment to the above report, were shown to belong to that portion of the tribe of Kaikarees who are robbers and burglars by profession.

7. The circumstances attending an extensive gang robbery at Opin Bulgeerah, in the Dharwar Collectorate, in February of last year, and the occurrence of another of minor importance at Beloor in the same zillah, that had been joined in by some of the lads belonging to the Deccan gangs (whom, and some superannuated members of the fraternity I had released, but whom, nevertheless, the latter subsequently organized into a gang, and with it took opportunities to plunder in this neighbourhood even, as noticed in a late Report to the Judges of the Sudder Adawlut,*) enabled me to come to a conclusion regarding the robbers infesting the Dharwar Zillah; and I caused some of them to be seized so early as last July, since extended to the apprehension, as lately reported, of a large body of them, whose depredations as gang robbers, but more frequently in acts of burglary, I find not to have been confined in the Dharwar Collectorate alone, but to have been carried far into the Madras territories;—reserving my detailed report regarding whom for a future opportunity, I would merely in this place solicit Government to be pleased to observe the almost immediate effect of the discovery. The number of gang robberies I reported to have taken place in the Dharwar Zillah in 1850 amounted to 37; during 1851, as by the subjoined return, the number has been only 7, several of the perpetrators of some of which I now believe to be in my custody.

* No. 14, dated 16th January 1852.

With reference also to my proceedings in the Sholapore Zillah, the arrest of another gang of Dacoits therein, and the spectacle afforded by the fate of those there formerly seized, added to the orders issued by Government on the subject of the league between the robbers and the Village Police, as reported upon in the postscript of my last Annual Report, when I endeavoured to explain the cause of so many robberies still taking place in that zillah, although much decreased from former years, have been attended with due effect; the number of gang robberies in that collectorate from 25 in 1850, having descended to 12 in 1851.

9. Government will observe also with satisfaction that there has been the same general diminution of the crime throughout my range during the past year as compared with the preceding year, the return furnished with my former report exhibited a progressive decrease of the crime during the preceding 5 years; showing that at the end of 1850 it had been diminished during that period to nearly one-fourth of its former extent; the number of gang robberies by night attended with violence as gathered from such statements as had then been received from the several local authorities having been during the year 1850, viz:—

In the	Dharwar Collectorate	37
,,	Belgaum ditto.	None.
,,	Sholapore ditto.	25
,,	Sattarah State	5
,,	Rutnagherry Collectorate	9
,,	Tannah ditto.	19
,,	Poona ditto.	5
,,	Ahmednuggur ditto.	5
,,	Nassick ditto.	2
,,	Khandesh ditto.	18
	Total....	125

to which I may now add, what at that time I had not been furnished with, viz. 30 in the Surat Zillah, making a total reported number of 155 gang robberies. The return, however, for 1851 according to the annexed statement is as follows, viz:—

In the	Dharwar Collectorate	7
,,	Belgaum ditto.	3
,,	Sholapore ditto.	12
,,	Sattarah State	4
,,	Rutnagherry Collectorate	1
,,	Tannah ditto.	19
,,	Poona ditto.	5
,,	Ahmednuggur ditto.	5
,,	Nassick ditto.	None.
,,	Khandesh ditto.	4
,,	Surat ditto.	13
,,	Angria's Colaba State	4
,,	Kolapoor ditto.	3
,,	Akulkote State	2
,,	Sawuntwarree ditto.	None.
	Total....	82

to which may be added for the Putwurdhun States, though not yet officially returned, 3 more such as are known to have taken place therein, making an aggregate number of 85 gang robberies of the above description during the past year, and showing a decrease of *nearly a half* from the former year, although inclusive of returns from countries not included in the calculation for 1850.

10. The above results have followed so closely the proceedings of the department, that I enter with greater confidence upon the subject of the trials of the Dacoits lately in my custody.

11. With respect, however, to these trials, I have lately been called upon to enter so fully upon them in replying to a petition against my proceedings from the wives and other female relatives of the convicted parties, to the address of the Right Hon'ble the Governor in Council, and which reply* I have reason to believe has been submitted to Government by the Judges of the Sudder Foujdaree Adawlut, being the report I have alluded to above, in paragraph 7, that it becomes unnecessary to advert further to them in the present report, than to submit as I do very respectfully, that the arrest and conviction of so many robbers must be attended with the best effects towards the suppression of the crime by serving to check other classes of plunderers as already evidenced, and I confidently expect will continue to be so, should the sentences awarded by the Judge remain undisturbed; his proceedings in some of the cases being still under the consideration of the Superior Court.

12. The following, accordingly, is a return of the late trial of the Dacoits arrested of this agency, viz:—

Convicted by the Session Judge of Poona	9	men.
„ „ Resident at Indore	19	„
„ „ Commissioner at Sattarah	28	„
„ „ Session Judge of Dharwar	131	„
Died before trial	4	„
Escaped before trial	1	„
Acquitted at Dharwar	9	„
Total....	201	

13. Of the above men 2 only, and they are among those acquitted, were of the unprofessional class (they were Gam Kaikarees), and they include a body of 16 approvers whose sentences have been respited in consideration of their services.

14. The number of Dacoities (gang robberies) by night, attended with violence, elicited against them from the testimony of the approvers alone as their accomplices therein, amounted to 426, of which 354 had been authenticated on references to the several local authorities. Of these Dacoities, 411 were of occurrence in the territories comprehended under the Bombay Presidency, and the following of them are what had been confessed to by each of the approvers whose evidence was taken on the trials, as recorded in their respective narratives, viz:—

* Captain Hervey, A. G. S., to the Registrar to the Sudder Foujdaree Adawlut, No 14, dated 16th January 1852.

1.	Rowjee, present in	.....	18	Dacoities.
2.	Dhasa „	.....	36	„
3.	Mussoo Naique, present in	.....	94	„
4.	Mushya „	.....	68	„
5.	Sutwah, 1st „	.....	47	„
6.	Jukkea „	.....	61	„
7.	Wenkea „	.....	47	„
8.	Sonea „	.....	26	„
9.	Fuckeera „	.....	30	„
10.	Bablia „	.....	23	„
11.	Kurroo Naique „	.....	114	„
12.	Soorya Naique „	.....	52	„
13.	Ellia Kongaria „	.....	68	„
14.	Possia „	.....	15	„
15.	Bhendya „	.....	44	„
16.	Bhimsya „	.....	85	„
17.	Purrokurmee Naique, present in	.....	23	„
18.	Bhowanee „	.....	28	„
19.	Mullaree „	.....	14	„
20.	Sutwya „	.....	10	„

15. The value of the property carried off by the Dacoits on the above 354 occasions, according to the statements of the plundered parties, amounted to Rupees 4,07,439-5-0, of which a quantity equal in value only to Rupees 11,839-8-11 had been recovered ;—according to the valuation of their booty on the part of the robbers, seldom more than a third of the real extent thereof; the amount plundered by them they estimated at only Rupees 1,62,097-0-0, showing how much the receivers of the plunder must have benefitted by these outrages.

16. Of the convicted parties, 164 have been sentenced to transportation for life beyond the seas, and 23 to imprisonment with hard labour for shorter periods. And the 9 liberated parties were only acquitted from accidental circumstances, showing that their escape from the fate of their associates was fortuitous, and not that they were blameless.

17. The above results, as affording another proof of the correctness of the sentiment expressed by Colonel Sleeman in his last General Report when retiring from the superintendence of the department in 1848, may lead Government to accord with what he then said, viz. that never, perhaps, in the history of crime and its suppression has there been any other instance of so few arrests compared with final convictions, or of so much security to the innocent in the pursuit of the guilty.

18. I have now to advert to the inquiry into the crime of poisoning for the purposes of robbery, my attention was led to this subject so far back as 1847, when some persons belonging to my own establishment happened, while on their way to Belgaum, to have been drugged and robbed when alighted at Marihall, ten miles from my head quarters. On that occasion I endeavoured in vain to discover the perpetrators, feeling somewhat incensed at such an outrage being practised upon people connected with a department I thought

would be avoided. Though failing then, the matter was not lost sight of, and having had occasion to send one of my approvers to the Dharwar Jail as a punishment, he on his release informed me that he had learnt from a fellow-prisoner the name of the party who had taken part in the above offence. I immediately sent to have him seized, which was done just as he was at the same time required to answer for a similar act of crime he had, joined by two associates, but recently committed at Hindkull, in the Ilagud of the Putwurdhun of Shetball, and which had terminated in the deaths, from the effects of the drug, of two goatherds, and the robbery of their entire flock of 115 goats.

19. His name was Khader, a Mussulman, belonging to the said village of Marihall, situated in the Ilagua of the Putwurdhun of Sanglee, and I solicited the Political Agent Southern Mahratta Country to permit me to have the custody of him, with the view to my prosecuting an inquiry whether there existed any organized gangs of professional poisoners, such as this man and his associates seemed to belong to, and whom I proposed to proceed against under the provision of the several Acts for the suppression of Thuggee and Thugs, should I find them to come within the scope of those special laws. Colonel Sleeman, the late General Superintendent of the department, having remarked in an old report that, since the large associations of Thugs had been broken up by the proceedings of the department, he believed the crime still to be occasionally practised by isolated members of the fraternity, who, in want of hands made use of poisonous drugs, by administering which they contrived to rob their victims while under the effects thereof.

20. Subjoined is my report on the subject to the Political Agent Southern Mahratta Country,* showing that while the crime certainly existed, there was nothing with reference to any systematic combination for its purposes as could lead me to include it in the crime of Thuggee, the suppression whereof appertained to the duties of this department.

21. It presents itself, however, from the inquiry, that some precautions ought to be adopted to check this crime, which, if continued to be licensed, as it in a manner would seem to be, from the few reports of its occurrence when really occurring, might grow into one of serious magnitude.

22. With this view, I respectfully beg to submit to Government the returns I had, while in the course of the inquiry, called for from the several local authorities, of the extent of the crime in their respective jurisdictions during the past two years: they exhibit the following reported instances, viz :—

In the	Belgaum Collectorate	3
,,	Dharwar ditto	3
,,	Sattarah State	4
,,	Poona Collectorate	6
,,	Ahmednuggur ditto	1
,,	Rutnagherry ditto	4
,,	Khandesh ditto	1
,,	Sholapore ditto	4
,,	Tannah ditto	20

* To J. D. Inverarity, Esq., No. 211, dated 30th December 1851.

In the Sawunt Warree State	None.
„ Angria's Colaba ditto	„
„ Surat Collectorate....	4
„ Jaghiredar States.....	2
Total....	52

attended with the deaths from the poisons of 15 of the drugged parties, with the punishment of only 13 of the criminals in 12 of the cases *in which death did not ensue*, and with the robbery of property to the value of Rupees 5,717-0-10, with but the recovery to the extent thereof of Rupees 48-10-11.

23. The above may not be calculated to excite any particular observation or alarm on account of this crime, but I regret to say that I do not think it displays its actual extent.

24. That it does not do so, may be gathered from the report I have ventured to refer you to, in which it is shown that of the 24 instances of the crime elicited during the inquiry as the deed of the man Khader and his companions, 5 only had been known to the Police, or had been reported, from which I am apprehensive that probably the above are a few only of the cases that have really taken place in the districts of the Presidency.

25. I am not, however, disposed to attach any blame on that account to the Police, because I find that in several of the instances females have been the dupes : they have generally been returning home from the neighbouring market towns, or proceeding on some visit, when met and accosted by the scoundrels, by suffering whom to accompany them, they have been easily pursuaded to partake of their " sweetmeats," and on returning to consciousness only have they become aware of the cheat and robbery ; for obvious reasons they would keep the matter to themselves, for fear of what might not be attributed to them.

26. The robberies (too, being) generally to but a trifling extent, the suffering parties (whether men or women) would abstain from making any formal complaints thereof, *in order to avoid the much dreaded liability of being frequently called away from their employments to give evidence on the subject, a feeling which it is to be feared leads much to the prevalence of crime.* And it is only when death has ensued that a report may be depended on being made.

27. Suffered thus to thrive by the crime, its followers would have little to fear but the chance of administering an overdose, causing death, which it does not appear to be any part of their system to design ; and as by their prosperity more would be led to follow their example, it is not difficult to imagine how often murder might not be committed by the use, by ignorant persons, though but for the sake of simple robbery, of drugs obtained from trees and roots in the jungles, the proportions of which must in all cases be but guessed at, according to *their* estimate of the sense-retaining faculties of those to be made insensible.

28. Thus, in May 1848, a man and a woman (brother and sister) set out together from their village of Goorgurree in the Chicoree Talook, on a visit to their daughter-in-law at Belgaum,—the son of the woman being left at

home. While on their return, shortly after, they saw by the way a man seated under a mangoe tree, his face partly concealed with his "Kumblee" or blanket, who on being told in answer to his inquiries that they were going to Goorgurree, said he would accompany them, as he too was going to the same place. Resting at a nullah somewhat further on to refresh themselves a little during the great heat of mid-day, the stranger, on observing that they were about to partake of some parched rice, said he had some sweetmeat that had formed a portion of a "Prussadh," or offering to Arweappa (a Hindoo idol), and that he would give them some as a relish to their repast—to partake of such being commonly believed to be productive of benefits. They accepted the seeming kindness, and ate of what he gave them accordingly. On resuming their journey, both soon began to wander about in a state of stupefaction. *Four days after* the woman recovered her senses, and found that she had been deprived of the few personal ornaments she had about her, her brother not present, and the pack bullock she had been riding gone! She hastened first to a temple close by, dedicated to Arweappa, and thence to her home, where she told her son of what had occurred, adding that she did not know what had become of his uncle; he, accompanied by a friend, hurried to the spot above indicated, and searched about for his missing relative. Hard by, up among some hills, they discovered the skull, ribs, and mangled limbs of a human body that had been devoured by jackalls and dogs: the lad had no doubt they formed the remains of his uncle, though their condition did not admit of his identifying them as possitively such;—*the sweetmeat had been drugged.* Again, one day in November 1849, two little girls and a boy, all about the same age, were tending some cattle of an aunt in the open country adjacent to Hooblee (Belgaum), and close to a temple to Bussuppa (another Hindoo idol). A man enveloped in a black "Kumblee" came up to them, and said that his bullock had strayed, and that by distributing among them some sugar he had been offering to the idol, it would serve as a charm in his recovering the lost animal. They partook of it, the two girls but sparingly, "because it tasted bitter"; the lad eat the whole of his share: the former were found near the temple in a state of insensibility by a cultivator, whose approach had scared away the ruffian, who consequently lost his booty—they recovered on the following day; and the latter was found dead and stiff in a field some little distance off. On another occasion, in the following December, a little girl and two boys, one of the latter blind, were, in the same way, in charge of cattle in some fields near Yedhullee (Dharwar): a man came up to them, and gave them some parched rice and some sweetmeat, saying it was part of a "Prussadh of the Deo," and that he could not think of partaking of it without giving some to such children as they. The three were found lying in a neighbouring nullah, the blind boy not so completely lost to consciousness as his two companions: antidotes were quickly administered by their affrighted relatives, and they recovered.

29. On each of the above occasions, as in almost every instance, but only one man was seen as the real culprit, pretending to be a Hindoo; but he was, except on the last-mentioned occurrence, the man Khader himself, disguised as a Hindoo, his companions keeping themselves unseen;—on the third occasion, again, he was one of those who remained retired.

30. I may be permitted in closing this subject to add another instance, to show to what a detestable extent this crime may be carried. Two men had set out from their village of Peepur in the Severndroog Talook, on a visit to their brother Dhunnajee, a sepoy of the 4th Rifles, but recently returned from the siege of Mooltan, and at that time on detachment duty at Vingoorlah. They had arrived nearly to the end of their journey, when a man joined them on the road, saying he was from Malwan, and was going in the same direction. At a well the three, at mid-day, sat down to eat some bread, the stranger gave them "some sweetmeat having the appearance of sugar," which they ate, and the three then proceeded onward together; soon the first two began to feel giddy, and to stagger like drunken men, and one of them, on returning to his senses the following day, found himself robbed of everything, and deposed that the last thing he remembered was the stranger throwing him down, and disengaging and taking from him a silver band he had about his waist. His brother was nowhere to be found, but there was a creek on the road at the village of Kulsee, some little distance further on, and a body had been seen in it that day: the unfortunate man had probably walked on right into the creek, and had been carried out to sea by the tide. The sepoy on whose account the visit had been projected, on deposing to these circumstances in this office, brightened up with the thought that some tidings might be gained to show that his brother was still living; but when explained to him that this was hopeless, he bewailingly exclaimed "why had they thought to come all that way?" He had, on learning of what had happened, hastened to Malwan, but his surviving brother had meantime hurried back terrified to his native village. The above affair is included in those in the Return from the Rutnagherry Magistrate, and remains yet undetected.

31. From the above examples, the plan generally adopted by this class of criminals in getting access to and familiar with their intended dupes may be gathered; and as affording a further account thereof, I beg to annex to the Report to Mr Inverarity translations of the confessions made to me by the man Khader and by one of his accomplices, extracted from the proceedings furnished to that gentleman.

32. On the subject of the cases that have been inquired into of men wrongfully punished for Dacoities, committed, it since appeared, by persons arrested by this department, I have to represent that I have felt this to have been the most disagreeable part of my duties, because to some I would seem to have been extra-judicially reviving inquiries that had been already disdisposed of, and calling into question the judgments long ago delivered thereon; but it has not been any part of my aim to do so for the sake merely of so doing, but because, as by chance only, during the course of my duties, it came to notice that injustice had been committed, it became me to bring it under review. And this has resulted, I am happy to say, in the liberation from the Jail of Dharwar of six persons who had been imprisoned with hard labour for a gang robbery at Hutnee, in the Belgaum Zillah, in October 1847, that had been in fact the deed of some of the Dacoits lately in my custody; and in the return to his native country and family of a man who had, with another, long back been transported to beyond the seas as convicted

principals in a gang robbery upon the Government Treasury at Ellore (Madras), in March 1838; his companion, however, had succumbed, and died in the exile. This robbery had been committed by a gang of Bhat, *i. e.* Sansya Dacoits, some of whom happened to get arrested by me, and was attended with the murder by them of the two sentries on duty. The guard over the Treasury having consisted of a naique and six privates of the 27th Madras Native Infantry, and an obstacle to the belief that the robbery could have been committed, as I had represented, by a gang of only twelve persons was that so few men would not dare to attack a guard of the line of the above strength; and I do myself the honor to submit the correspondence that has passed on the subject,* as exemplifying how fearless the Dacoits of the above class have ever been of guards of sepoys, and because perhaps interesting in its details with reference to similar attacks of Government Treasuries within our own Presidency, the occurrence whereof may be within the recollection of some of the members of Government.

33. There was a third case of false imprisonment on account of a gang robbery at Lonar Fengwara, in the Khandesh Zillah, on the night of the 8th June 1842; the persons punished for this affair were 15 in number, 6 of whom died in jail, and the rest completed their sentences. This robbery was committed by some of the Dacoits lately in my custody, 2 of whom (being the 2 Gam Kaikarees I have alluded to as belonging to the unprofessional class), I had occasion, by chance entirely,—because I could not conveniently bring up against them any other of the instances of the crime of which they had been guilty,—to charge with the perpetration of the offence under notice, in support of my general charge against them of their belonging to a gang of Dacoits while engaged in Dacoity. In handing up this case to the Session Judge, I submitted in the finding that, "with respect to other parties having been punished for the robbery, the Assistant General Superintendent must leave the facts of it, as detailed by the approvers and by the local parties, to speak for themselves, the impression on the part of the Police Patell having been from the first, that the punished parties were not the guilty ones"; and further, that "as to this particular affair having been brought forward, it has happened to have been so without the Assistant General Superintendent having been aware of any such previous investigation of the same on the part of the local authorities as mentioned in the proceedings." The Judge, in *acquitting* the prisoners of the general charge, remarked with reference to the above specific instance thereof, that "it was in evidence that a part of the stolen property being found in the possession of a Bheel, some people of that tribe were tried and convicted for the offence at the Dhoolia Sessions"; and further, that "the Session Judge could not presume with the Assistant General Superintendent that an erroneous judgment was passed on that occasion, and on the authority of a Police Patell, consider that the individuals punished were not

* 1. Captain Edwards, Assistant General Superintendent Bangalore, to Captain Hervey, No. 124, dated 15th September 1851; 2. Mr Dowdeswell, Session Judge Masulipatam, to Captain Hervey, Assistant General Superintendent, No. 606, dated 18th September 1851; 3. Captain Hervey, Assistant General Superintentent, to W. Dowdeswell, Esq., Session Judge Masulipatam, No. 178, dated 13th November 1851, and accompaniments, being translated extracts from the narrative of certain Sansya approvers, and a note to Captain Hervey from Captain Evans, 9th Regiment Native Infantry.

the guilty ones," that " the Court deferred to the judgment so pronounced, and must consequently hold that the witnesses are in error, in stating that the Kaikarees and no one else committed the robbery." The above is another instance of how admirably the plans of these Dacoits have ever served them, it being a part of their system purposely to throw down when retreating from a robbery some of the articles of their booty, *with the very view* to the same being picked up by some of the village people and appropriated by them; and on being discovered in their possession, all suspicion against any other persons not belonging to the village being effectually warded off.

34. There remains only briefly to advert for the present to what has become known in the course of my inquiries with respect to the habits of the Mhang Ramosees, as those Mhangs of that extensive tribe are commonly called, who, as more peculiarly the duty of Ramosees,—often their associates in Dacoity as they used to be of the Kaikaree Dacoits,—act as village watchmen; the inquiry has elicited much information regarding these people as professional Dacoits, which must eventually lead to measures for their suppression, for they have prospered too long and with too much impunity; to them, and to the Ramosees of the Deccan, who are the Bedurs of the Southern Mahratta Country, may be attributed many of the still occurring gang robberies, which when the example now before them of the fate of their fellow Dacoits, the Kaikarees, has lost its influence, they may again be tempted to practice with their wonted frequency. They form, however, a formidable class of men—numerous, revengeful, and desperate, and though of low origin and caste—assuming importance, and much feared in the Mahratta Country; and as these people and the Ramosees are well-known, it may be taken into consideration while the increasing duties of this agency present themselves to notice, whether the means at the disposal of the Dacoity Officer are sufficient, without assistance from the local Government, to enable him to engage in operations on so extended a scale as the suppression of tribes spread over the whole of the Southern Mahratta Country, and on occasions, so combined in resisting authority, as to have called for the presence in the field of the regular troops of the Army.

36. It is necessary before closing this report to notice the undiminished state of crime in the Tannah Collectorate, without reference to the crime of Dacoity. It will have been perceived from what has gone before, that while the average number of poisoning cases has in other districts been 5 during the preceding two years, it amounted in that collectorate during the same period to 20; this may lead to an estimate being formed of the proportionate extent of other crimes in the same zillah. The number of gang robberies by night attended with violence, while being no more than 5 during 1851 in most of the collectorates, and to but 12 and 13 in two of them, amounting in the Tannah collectorate alone to 19.

37. I ventured in my Annual Report for 1850 to submit what appeared to be the cause of so much crime existing in that zillah, viz. its presenting throughout its extent so many different sets of inhabitants, and forming the highway to the capital of the Presidency, and being overrun besides by many wandering tribes practising robbery as opportunities afforded; and on the

present occasion under apparently no amelioration of its state, and in the absence of any other arrangement that I am aware of, I may be permitted to advert to my report dated 23rd November 1848, No. 114, on the subject of the restrictions I ventured to suggest might appropriately be imposed on such people. I submitted in that report, paragraph 30, that I thought a check might be put upon these tribes by causing them, whenever apearing in a zillah, to declare their intended route, the purpose of their visit, and whether about to remain in the collectorate or not; and by sending them on from talook to talook with a regular muster of their names, and obliging those who purposed establishing themselves in a zillah to resort for that purpose to any of certain selected villages or towns, the Police whereof might be more numerous or efficient, and where they might during the sojourn be more under surveillance, &c. &c. These proposed measures were concurred in by the Judges of the Sudder Foujdaree Adawlut, and met with the approval of the Hon'ble the Court of Directors, who directed that at the same time any interference with the legal pursuits of these tribes should be avoided; and it may occur to His Lordship in Council that by an introduction of some such arrangements—due precaution being had to prevent collusion on the part of the Local Police—many dishonest people would become wearied of frequenting a zillah in which they were so much watched, the honest would have nothing to fear, and crime be abated.

I have the honor to be, &c.

(Signed) CHARLES HERVEY, Captain,
Assistant General Superintendent.

Assistant General Superintendent's Office,
Belgaum, 26th March 1852.

No. 51 of 1851.

To

Captain SLEEMAN,

General Superintendent,

Jubbulpoor.

SIR,—In forwarding herewith (with reference to my Roobekaree, under date 28th February last,) copy of a letter I lately addressed to Captain Elliot, Assistant General Superintendent at Indore, No. 46, dated 14th instant, I have the honor to submit the information obtained from the 20 Kaikaree Dacoits I lately transferred to his custody, regarding the Wahiol Dacoits, with whom some of them would seem to have been associated.

2. These men call themselves "Wahawas" or "Wahwes," by others they are known as "Wasawahs" or "Wusawes," and are stated to be a tribe of Bheels.

3. They inhabit the Mandvee Purgunnah and the country lately belonging to Doorjungsing, their villages being in the forests in the neighbourhood of Gulla, Jurkesur, Bhodan, &c. to the northward of the Taptee.

4. They commit their robberies at about 9 P. M., or during the first sleep of the inhabitants, and every Dacoit takes and keeps what he gets; there is no regular division of the booty, except that each man gives up a portion of his booty—supposed to be about a half of it—to the naique or leader.

5. They serve in their villages as Ruckwaldars or watchmen, but on sallying forth on any expedition they leave their "Budlees" or substitutes, and obtain leave to visit some distant relation or friend, and under that pretence are able to go on their enterprizes.

6. Their language is a mixture of Guzeratee, and they do not intermarry with any other castes.

7. Their "Palut" or information they obtain in the garb of mendicants.

8. Their weapons are bows and arrows, and heavy hatchets with which to break into the dwellings, and their torches are of rags soaked in oil; sometimes fastened to a stick and sometimes not.

9. They do not confine a Dacoity to a single house, but attack and plunder two or three houses in the same "Gullee" or street, or situated close to each other, and they are believed to kill all who resist them.

10. Should there be any guards at the "Chowree" of the village in which the robbery is about to be committed, they first bind them up, and if any resist, shoot them with their arrows.

11. They are not accompanied on their expeditions by any of their women, but go alone, and they undertake their robberies generally at a distance from

their homes in the Surat Zillah and in Guzerat, mostly at the season when the "Shaloo Jowaree" is nearly ready for harvest, and the cotton plant high in the fields, because of the concealment these offer to them in the plains in which they are in the habit of depredating.

12. They do not travel in a body in the day time; in parties of twos and threes they hide themselves in the fields as above, and meet together at night by previous concert, and move on, appointing a place where again to assemble.

13. For their "Tippun," or rendezvous, their slang term is "Indanah."

14. They break into every closet and box, and also deprive the women of their ornaments, and they tie up their faces to prevent recognition.

15. While engaged in a Dacoity, parties of them are posted on "Nakhya-bundee" with bows and arrows to cover the attack, but they do not, as the Kaikarees do, stop up the approaches with thorns, nor do they use any slings when stationed as above. Inside of the house attacked, they beat with their bows all who are troublesome or offer resistance.

16. Ladders are not used by them, their heavy hatchets being sufficient to break through any door.

17. Their clothing are "Cholnas," or short trowsers, tight below the knees, and loose above, also "Angurkas," or jackets extending to the waist, and "Pugrees," but not always the latter; while their women do not wear any "Choolees," but merely a "Sarree" divided into two parts, one loose about their head and shoulders, and the other over their hips, and on each ankle two brass ornaments called "Toras," and each man has generally only one wife.

18. The portion of the booty rendered up to the Naique by those who enter the house, he uses for himself and for those he may have stationed on the "Nakhyabundee," or picquet, as above.

19. They eat from everybody but from Dhers, and they sacrifice the "Khoolga" or "Para," or male buffaloe, and worship it, the flesh of it being moreover their principal food.

20. The tribe musters from 500 to 1,000 men, the name of their great leader being Comchia Naique, and they are located from the Taptee to the Satpoore Hills, in the strip of country extending from the village of Jallah and Bhoodan in the Taptee, and in the direction of Broach as far as Kamun on the other side of the Nurbuddah; their villages are mostly in the forests, at about five or six koss from the foot of the hills, and they do not live in the open plain country.

21. The above information was communicated to me chiefly by two of the men I forwarded to Captain Elliot, viz. by Khundoo Naique and Lingya, *alias* Doollia, sons of Curmalah, who joined these Dacoits in a robbery of recent date at Sunnia Sarolee,* to the westward of Surat; on which occasion two or three houses were plundered by the gang, consisting of 23 men

* In the Chowrasee Talook, on the night of the 6th March 1848, on the houses of Nursinga Wanee and another.

(Signed) C. Hervey.

under Comchia Naique, and several of whom they state reside in the village of Antrullee, three koss westward of Bhodan, aforesaid.

22. As it is probable that this class of Dacoits may be identified by some of the approvers at Head Quarters, I submit the information with the hope that Captain Elliot may be enabled to take up proceedings against them should they not already have been known to the department.

I have the honor to be, &c.

(Signed) CHARLES HERVEY, Captain,
Assistant General Superintendent.

Assistant General Superintendent's Office,
Mahableshwur, 30th April 1851.

(True copy)

(Signed) CHARLES HERVEY, Captain,
Assistant General Superintendent.

The Confessions at Belgaum, before the Assistant General Superintendent of the Operations for the Suppression of Thuggee and Dacoity, of Khader, son of Mahomed Sahib, age 40, *caste Mussulman, resident of Marihall, in the Ilaqua of the Putwurdhun of Sanglee.*

14th July 1851.

"There were six cartmen, one Wanee from Sonduttee, and the woman who was just now here (Peerammah) and her son, who came to my village of Marihall, and alighted in the Dewull outside of the village. I and Mootgia Bedur went to the Dewull after lamps had been lighted; and with some sugar mixed up with poison, Mootgia went inside, while I stayed without; he came out, saying he had given the whole of them some of the sugar; only one man out of the cartmen had eaten any of it, the woman and her son had eaten theirs, and became affected by it very much; the Wanee also had eaten some of it. The son of the woman went and fell into a pond; the Bedur plundered all the property of those who had become senseless; I did not do so, because I resided at that village, and my name was taken by every one; I in consequence remained that night in the village up to about two or three tass of the following day. The lad was taken out of the pond, and I subsequently went to the Bedur at Nesergee for my share; he had, he said, got only two choolees from the woman; he had got indeed a bundle, of which he did not give me any share, but the choolees we sold, and with the proceeds I bought liquor and drank it; the bundle he kept eight days. Subsequently a man who makes "Tats" (*i. e.* Gônees), of Marihall, came to me at Marihall, and told me a sepoy and others had come to seize me, but only if they recognized me would they seize me,—how would they if they did not? I remained at Nesergee for three months; some days subsequently two of the men of the party also came there, and one of them came to where I was, at the shop of a liquor-seller, and mentioned that some people had been poisoned as above at Marihall; he wanted to find out the robber. At that time both I and Mootgia were seated there in the shop, also several other people, but as the above did not recognize me, we were not seized; that man then went and joined his companion at the Chowree. After that, at Nesergee, we administered poison to a Hukkeem, resident of Yargutta Anapoor, and got from him about 127 Rupees; he had a son, who also partook of it (the drug); in this business both I and Mootgia were concerned, and we divided the booty. After that we both went to Kurbee Seewapoor; there was a Fucqueer there going along the road with the 'Tubbuk' (alms-dish) of Khaja Nawab; my stomach began to ache in the jungle, and calling the Fucqueer, I showed it to him, and he took out two pice belonging to himself, and passed them along my belly, and I therefore also gave him some sugar, saying 'This is the Peer's sugar, eat it"; he went as far as the village, and then eat it, and getting senseless, he laid

down at the Chowree, so that we did not find any opportunity to plunder him on account of the many Shetsunnuddees there. After that we both laid hold of a couple of buffaloes that were grazing in the jungle, for which Mootgia was put into the stocks up to mid-day, after which we both went to Hooblee, from when in the same manner I have with Mootgia carried on this profession. There are some other accomplices besides; in addition to this, when I was seized, and at Sumpgaum had confessed, I said that one Gunnoo was also an accomplice, but I afterwards denied this, and I was released on furnishing security; Gunnoo was set at libery. After that I went back to Nesergee, and there again met Mootgia, and with him a lad, who he said was the son of a 'Joolae' (weaver); they and I went to Hindkul, which is in the Ilaqua of the Putwurdhun Appah Sahib; there two 'Dhungurs' were tending some goats: Mootgia caused them to eat some sugar with poison mixed up in it, one of the men fell down just there in the jungle, and the other down at the village; they had 100 goats which we robbed, and sold at different villages in the Padshahpoor Mahal; for all we got a sum of 50 rupees in this transaction. I had employed a Dullal (broker or agent), and he in it appropriated 15 rupees, so that I and Mootgia and the Joolae lad shared among us the remaining 45 rupees. After that I had gone to the Juthra at Motgee, where Tummya, the man who had stood security for me at Sumpgaum, came to me and said 'come, the Chôr-Sahib* calls you,' so that I accompanied him to Marihall. The people of the village there stopped me, and sent me to Shahpoor, for the Dullal who had kept 15 Rupees had gone and given up my name to the Sirkar in the case in which the Dhungur had died. Upon this an order had been received at Shahpoor to seize and send me to Belgaum, so that as I was going along to Shahpoor I stabbed myself in my belly with a knife, after which I was taken to Shahpoor, and from there was sent here. Mootgia has instructed me in this business. I know only of the three persons I have named, if more are engaged Mootgia would know of them; the occasion of my robbing the people from your camp was my first in this business. Mootgia is the principal man in it, when he used to call me, I used to go to him."

His further statement, 15th July:—"The first act of this crime in which I was engaged was about three years and two months back; it was towards the latter end of the rains, and it was in the Dewull of Bussuppa at Marihall, where a woman and a grown-up young man belonging to the partywallahs (Thuggee Department, so commonly called,) and six cartmen engaged in conveying logs of wood, and a Wanee from Sonduttee, had alighted. My companion, Mootgia Bedur of Deshnoo, and I planned to give them some sugar that had been mixed up with poison, and on their becoming affected to deprive them of whatever they might have, and make off; whereupon Mootgia took off his clothes, and smearing his forehead with ashes, and fastening a 'Ling' to his neck, took in his hand some of the poisoned sugar, and then we both entered the temple. Mootgia then went through the ceremony of offering the sugar to the idol, and then, telling those who had put up in the place that it was 'the sugar of the Deo,' distributed it among them; the woman and man of the partywallahs partook of it, also one of the cartmen,

* The Assistant General Superintendent.—C. H.

the other five tied up theirs. I don't know whether the Sonduttee Wanee eat any or not. After that we returned each to his respective place, Mootgia saying that he would go to Nesurgee after one or two tass, with whatever had been robbed, and that I was next morning to go to the Dewull, and see what was being done, and then to join and tell him of the same, and that then both would divide the property. He thereupon went to the house of his mistress (Rand), and I to my house. Mootgia, at about when two tass of the night still remained, went to the Dewull, and taking up the property of those people, went off to Nesurgee, and I on the following morning, at about two tass of the day, went to the Dewull, and saw that the lad belonging to the party-wallahs had in his insensible state fallen into a pond close by, and that the woman, in some degree affected, was standing up, that a cartman was in a state of stupefaction ; him his companions placed upon a cart and went off with him. After this the Patell, Koolkurnee, and other village people of Marihall came there, and taking out the lad from the pond, placed both him and the woman in a Musjid. At about three tass of the day I went to join Mootgia at Nesurgee, and told him of these occurrences : he then said that in the bundle belonging to the party-wallahs he had found only two Cholkuns, and that nothing else had been got, and he showed me the two pieces (of the Choolees). I told him to go and sell them, and he went into the village and sold them to some one or other, and brought 4 annas of copper change, which we both spent in liquor. The two party-wallah people were kept for a couple of days, and then sent upon a bullock into Belgaum ; the woman had a purse of some rupees on her waist, which had not been touched, so some of the village people of Marihall came and said in the Bazaar at Nesurgee. Eight days subsequently a man of Marihall, a maker of tats (packs), who had gone to Deshnoor, told one Boodamanna, a camel woman, that a sepoy and other people of the party-wallahs had come in search of the persons who had poisoned some people at Marihall, and the woman confirmed to me the intelligence on my going to her at Marihall: she said that the party-wallahs had been there searching for me. I went back to Nesurgee, and there in the shop of a liquor-seller one of the party-wallahs came and said that he was searching for the poisoners as above, and could not find them ; both Mootgia and myself were present at the time, and we both got upon the alert—the man did not recognize us, and then went to the Chowree. They searched for us for about a month at Marihall, Nesurgee, Deshnoor, and other places, and then went away without success. In the above business only Mootgia and myself were concerned.

2. About three years and eight months back, in the cold weather, I and Mootgia were seated at a liquor-seller's at Nesurgee in the Sumpgaum Talook, and among several others came there also a Mussulman Tubbeeb, or doctor, accompanied by his son. They fastened their tattoo to the fence, and the two paid for some liquor, and drank it. We asked them as to where they were going to, where come from ; they said they had come to Nesurgee from Torgul, and that they would now return. Mootgia had some gram flour mixed up with sugar and poison, and gave them some to eat, saying it belonged to the Peer of Yemnoor: the two partook of it, and left by the road on their way to Chuchree, taking their tattoo with them. At Hosolee, a village

beyond Nesurgee, is a Burr-tree behind a temple to Busuppa : the above doctor and his son laid themselves down underneath it in a state of senselessness, the tattoo remaining standing by them. Mootgia went there to them, and took up a bag the doctor had, and came away with it. At about musket shot off was a nullah : we went there, and opening the bag, found in it cash 27 rupees, also some medicines. We took the money, and threw away the bag and the medicines : we divided the money, and I then went to Nesurgee and returned to Marihall, Mootgia remaining at Somunhuttee. Two days subsequently the doctor came to the Chowree at Nesurgee and complained of what had happened to him, and the liquor-seller and others were seized, and the Patell made an investigation, but nothing was proved ; *and the doctor was told by the Patell to be off, as that he had been drinking, and had in that state probably dropped his bag on the road.* We two only were engaged in this business, and it took place about two months after the other one.

3. About three years and six months ago, in the cold season, Mootgia and I had gone to Yerguttee, in the Moorgood Mahal of the Purrusgur Talook. A Fucqueer had come there—he was one who begged in the name of " Khajah Bundah Nawaz" (Khajah, the cherisher of his servants) ; he had been begging at Yerguttee, and on his setting out to go to another place, I and Mootgia went on in advance, and then contrived to meet him. I laid down, pretending that my belly was aching. Mootgia called to the Fucqueer, and said " Look at him, his belly is aching": the Fucqueer took two pice belonging to me, and two more of his own, and passing them over me, threw them away. Mootgia then said to him " Here, I have got some Peer's sugar, take some," and hereupon he gave him some sweetmeat that was drugged : the Fucqueer eat it, and began to go off towards Kurbee Seewapoor. We followed him. He went to the Chowree of that village, and put up at it, and laid down, having become insensible ; but as there were several Shetsundees and others at the Chowree, we were not able to rob him of what he might have got about him, and so, getting nothing, we went back, and on our way there we staid for the night at the village of Boodnood. Two buffaloes had strayed to that place close to us at morning : as there appeared no owners of them, Mootgia began to drive them along, and I went off by myself and arrived in advance at Nesurgee. As Mootgia was coming on behind me over by the hills of Myakunmurdee, the naique of that place stopped him and the buffaloes : he said they belonged to his " Mehona," and saying he would bring a note to that effect, came on to Nesurgee—the owner of the animals after that came and recognized the buffaloes. Mootgia, after telling me of this, went off to Deshnoor. The naique of Myakunmurdee came (to Nesurgee) in search of him, and I told him that he had gone to Deshnoor : he went to Deshnoor, and from there took Mootgia to Moorgoor ; there the Mahalkurree, after inquiry, put him in the stocks for six hours, and then giving back the buffaloes to the proper owner, released Mootgia.

4. About three years and five months back, in the hot season, at about the time of the Jowarree harvest, I and Mootgia Bedur had gone to Hooblee, in the Sumpgaum Talook, and at the liquor-seller's had each taken an anna's worth of liquor, and then had gone into the village. A Chulwadee prostitute of the Mhar caste, named Seolingee, and her uncle, name being Seolinga, (he

is impotent) lived there: we went to their house, and brought them to the liquor-shop, and gave them half a bottle of liquor, which they drank. We went to her house with another bottle full of liquor, and staid there, and gave her two pieces for making Choolees (Cholkuns), *i. e.* boddices, one in value three annas, and the other four annas. She had prepared some food for us at the house of a Mussulman there, and both Mootgia and I had dined there. I passed the night with her, Mootgia somewhere else. The following day we both, with Seolingee and her uncle, went again to the liquor-seller, and drank some "Daroo"; it was a Tuesday ,and a market day at Bhagewarree. We persuaded her to accompany us there, I promising to buy her a Loogra or Saree: they both accordingly accompanied us. On reaching the Hooblee tank we gave to both some of the drugged sweetmeat, and the four of us then came along the made road ("line rustah"). Close to Mootunhall they both became senseless. Seolingee had a silver "Toolbundee" on her arm, and a gold Tikkee about her neck, and three silver "Kakuns" on her wrists, and a "Modee" on her nose. I deprived her of all of these things, and handed them over to Mootgia, and leaving them we both went on close to Mahwinkuttee. I took the silver Toolbundee, and the rest Mootgia took. I went back to my village. Eight days after I sold for 11 Rupees the Toolbundee to Sooltanee, the daughter of the Killadar of Marihall. She has it still. I don't know when Mootgia sold what he got of the booty. I then went and staid at Nesurgee, he at Somunhuttee. Eight days after Seolingee and her uncle, and a "Koshtee" who kept her, came to Marihall searching for me, but they did not find me: they did not come to Nesurgee, where I learnt of their having been at Marihall as above. There were only we two in this business.

5. About three years and two months back, when the "Wulwa showers" were on, previous to the commencement of the rains, I and Mootgia went to Moogud, in the Dharwar Zillah. Outside of the village two girls, about eight and nine years of age, and a boy of about eight, were tending some cattle near the temple to Bush Ishware, just where the three roads meet leading to Kiarkop, Moogud and Dharwar: one of the girls had on two silver Toolbundees, and the other one Toolbundee. Perceiving this, Mootgia accosted the boy, and said he had lost a bullock, and could not find it; that he had in consequence made an offering of some sugar to the Deo, and that they should partake of the same, and so he gave some sugar to the three, after which we both came away a little distance this way from them, and on going back to them we saw that they all had become senseless. Some members of their family had brought some food for them, and seeing them insensible had taken them home, so that in consequence we did not get the things that were upon them. We both then went the same day to Tegore, and slept at the Government Bungalow there, and on the following day I came back to Marihall, Mootgia going to Nesurgee. We were only two of us in that business.

6. About three years back, in the rains, I had set out from Marihall on my way to Nesurgee. There is a spring on the road beyond Kurdegoodee; Mootgia was seated there eating bread, and I met him there. There were several flocks of sheep there with their respective sheep-sellers, and a butcher from Belgaum had come there to buy: he was altercating with them, and they

could not come to any agreement, and so the butcher began to go off in the direction of Kulludghee to buy sheep. Mootgia asked him where he was going to, &c. and was answered accordingly, whereupon we both came to the conclusion that he might have some money, and that we should drug him. With this view Mootgia began to walk on in advance of him, and I came on behind on the other side of Nesurgee. In the jungles of Hogurtee, below a "Bêl Patree" tree, there is a stone called the Deo Buswuna. Mootgia went and sat there, and before the butcher came up he smeared his face with ashes, made himself bare headed, and fastened a "Ling' 'round about his neck, and sat down as if he had just been going through the worship of the Deo. In the mean time the butcher and I arrived there, and Mootgia gave some sugar to both of us, saying it was the Deo's, and that we should eat it. I did not partake of it, but the butcher eat some, and he then went onwards: we both followed him. When he arrived near the Nesurgee Bungalow he became senseless, and fell down upon the ground. He had a bag, which Mootgia took away from him; it contained 25 Surat Rupees, which we took, throwing away the bag; then, coming back this side, we both divided the money between us. Mootgia went on to Somunhuttee, and I to Marihall. I don't know whether the "kussaee" made any complaint or not. In this business were only Mootgia and myself.

7. About two years and a half back, in the cold weather, the Jowarree was in the ear. Mootgia Bedur and I had gone together to Yedkuttee, which is near Sungurjeekop in the Dharwar Zillah. Outside of the village was a blind boy about ten years old, also another boy about eight years of age, and a girl of about eight—they were tending some cattle. The girl had on her arm a silver Toolbundee, on beholding which we asked the children where we might get any water: they said it was hard by, upon which Mootgia gave them some baked rice ("Chirmoree") and some sugar that had been mixed up with poison. They eat the same, and then we both went off to some little distance. On returning about an hour afterwards the field keepers, because the cattle had got among the Jowarree, began to look for those in charge, and found the children senseless; and they had taken them away, so that we got nothing, after which we both came to Moorgor, and then I came to Marihall, and Mootgia went to Somunhuttee. We were only two in that affair.

8. Two years and five months back, after having returned to Marihall from the 7th affair, I went to Kowlapoor and remained there, and there I borrowed from a man named Lukkunna Patell a sum of Rupees 6½. Lingya, a Bedur of Marihall, came there to me, saying that he would join Mootgia and me in our work of drugging people, and then robbing them. I consented. He and I then repaired to Hoodlee, and having drank some liquor there, both of us went to some women, and lived with them a couple of days. On the 6½ Rupees being spent, we went to Yerguttee, which is towards Sutteegeeree: there a man, a Mussulman Fucqueer, was travelling along the made road from the direction of Belgaum towards Kulludghee. We had sat down at the Yerguttee tank, and he coming up there at the same time, we sat as if to refresh ourselves, and said to the Fucqueer "he had better do likewise." So he too sat down, and we gave him some parched gram (Pholtanee) mixed with the sugar, which

he ate, and then went on for about a koss, we followed him, and found him on the ground insensible ; we searched his person, and found nothing, so we went back to Gotmull. Lingya's father's name is Balúnna, and he is about 35 years old.

9. After the 8th affair, having staid a day at Gotmull, we started to go to the bazar at Hongul, in the Sumpgaum talook; two women were going along—one behind the other—the road towards Hongul, this was within the limits of the village of Inchull. One woman was an old one from Hargop, and she had upon her person two silver Toolbundees and four silver Kakuns, and the other, who was from Mulguttee, had on her one Toolbundee and four Kakuns. Lingya, the Bedur, who was with me, said he would join them, I remained somewhat behind; Lingya offered them some sugar, saying " it was Deo Door-dunnupas," and that he had been to Dharwar in search of employment ; he gave them accordingly some sugar mixed up with poison, and then fell back. I came up with the women, and going along with them, they began to stagger about. I asked them what they were about, and they told me that some one who had gone back had been giving them some sugar, saying it was Door-dunnuppas, but whether it had " majoom" (a drug) in it, or what, they did not know, but that their heads began to swim. I said to them how could they have eaten it, and they said they did so without thinking ; thereupon they went on in advance, and on Lingya in the meantime coming up, he began to follow behind them, and he called me on, but I declined, saying that I might be recognized by the market people who knew me. He went on, and about two hours subsequently, on coming back, I asked him what had been acquired ? He said nothing had, as that the women had entered the village and had fallen down in it ; but that the matter had been talked of in the market, and he did not admit that he had got anything. He and I then came to Modge ; I owed a liquor-seller there a sum of Rupees 35, and he detained me. Lingya went on to Marihall, saying he would bring the money, but he did not come back ; the liquor-seller took me to the Patell, who after *vivâ voce* inquiries, caused me to be conducted to the Marihall limits ; the liquor-seller's son named Kottya, and Bheemrow their Karkoon, and two Mhars named Demya and Kasia began to stop me, and thereupon a quarrel ensued between us, and they told me to be off, so I went to Marihall. There I searched for Lingya, but did not find him, but learnt he had gone to Chundoor, where too I searched for him without success ; on leaving Modge he had given me a Roomal and a Dhotur, but that was all. For eight or ten days I searched in vain for him, and so I remained at Marihall.

10. About two years and four months ago, in the hot weather, the Tulwar of Marihall named Lugmunna, whose father's name I do not know—he is 60 years old—came to me and said he would join me in my undertakings of drugging people and then robbing them, and I consented, so that he and I went to the bazar of Soolebhavee and there drank some liquor ; then we came towards Ashtee, on the road leading from Belgaum to Padshapoor, and then went in the direction of Khungaum. A weaver and his wife were travelling along from Belgaum towards Ghorgirree ; we saw that the woman had on her a gold " Tikka," necklace, and some silver Kakuns, and the man a silver " Kurdorah" about his waist, also a " Balee" on his ear—they had a bullock

with them. As they were going along, Lugmunna contrived to meet them at the Bellary Nullah; I had sat down concealing myself among some trees. Lugmunna perceiving that they had placed before them some "Pohe" or baked grains of rice, he addressed them, saying that he had some sugar from the Belgaum Peer, Hasud Khan, and he placed some of it in a Phulla's leaf, and gave it to them to eat. They mixed it up with the above rice, and ate it, and an hour after the man got affected, and began to stagger about, and in that manner he began to beat and drive on the bullock, the woman following him. Owing to the cry they raised, Lugmunna, afraid that he might be seized, ran off to a distance; the woman going on somewhat, fell down, and the man left the road, and going off towards the hills also fell down—the bullock only remained standing on the road. Upon this Lugmya came up to the woman, and then said that he had got nothing from her; whether had any people travelling along deprived her of what she had, and he then told me to stay holding the bullock, saying he would go to search for the man. I staid there accordingly, and about an hour subsequently he came back with the silver Kurdorah that was upon the man, and the Balee from his ear, after which we went back with those things to Marihall, taking the bullock also. On the following day we slew the bullock, and Lugmya and I ate it. I don't know whether he sold the articles, or what he did with them, but he had promised to give me 10 Rupees on their account, and I transferred that debt to Mainowa, a Kulalnee, to whom I owed some money. The man who fell down senseless, and who we robbed, we learnt two or three days subsequently had died; I and Lugmunna were in that business."

11. His further statement, 16th July 1851:—About one year and three quarters back, after the Dewallee, about the time of the Mohurrum festival, I and Mootgia Bedur, the son of Lugmunna, went together to Hooblee in the Sumpgaum talook; there is a tank there near the village, and some travellers had alighted near it with some carts. We also went and alighted there at about mid-day; we for a couple of hours sat at some distance from them; two cartmen, having yoked the bullocks on to their empty carts, began to move off in the direction of Belgaum, and then Mootgia said he would go and administer to them some of the drugged sugar, and that I was to sit down where I was, under a tree—the bungalow was hard by. He went and met the cartmen near the said bungalow, and sat down upon a roller stone that lay there, used in the road making; he gave them both some sugar, saying it was the Peer's, and he then went off towards Guddeekurwulkop. The cartmen had eaten the sugar, and began to drive on their carts, on their reaching some little distance off Mootgia came back to where I was seated, and then he and I went to the "Durgah" there of Mootgut Khan, and slept out the night there. At about dawn, while three tass of the night still remained, some cartmen conveying cotton were going towards Belgaum, and we joined them, to go on and see what had become of the others. Beyond Seedunbhawee is a ghat, and below it, on the road, were standing two bullocks with an empty cart. I don't know where the cartman had fallen; the people of the road were inquiring as to whose cart it might be, whereupon Mootgia said it belonged to him, and yoking the bullocks to it, he took it to Marihall over by Shunug-moottee, and Mawinkuttee; the companion of the cartmen had gone on to Belgaum. We

sold the cart at Marihall to Lingya Gorwur, for 23 Rupees ; we had before this been owing him 16 Rupees, so that we received from him a sum of 7 Rupees beyond that sum ; the two bullocks we sold to Mullick, a butcher at Curdegoodee. In all thus we got a sum of 10 Rupees, which we divided between us two ; I and Mootgia alone were in this business. Two months subsequently I importuned one Ramah Bedur, of my village, whose surname is Huskotee, for two Rupees which he had been owing me ; he said his Sas (wife's mother) was at Bellowree, and he would pay me there. He and I thereupon were going to Bellowree, and at about mid-day we went to Sumpgaum on the road, and there I spent a Rupee in liquor, of which we both drank. A sepoy named Fukroo and other sepoys had come there, of whom I gave liquor to Fukroo, and he took me that night to his house, and gave me dinner and kept me there ; there is only one liquor shop there. A Ghatee Duffedar, named Mulba, had also come there, and I also gave him liquor ; also a sepoy named Hyat. Next day we were going on towards Bellowree, and had about arrived at Dewlapoor, which was on the way, when Sultan Hyat and Tummya, all sepoys of the Shamgam Talook, came and seized me, saying the Mamlutdar had sent for me ; they said they would be getting a reward of 100 Rupees for seizing me, and that they would divide that sum with me, and would moreover get me entertained as a sepoy. We then went on to Sumpgaum, and they took us (him and Ramah) to their house; they then put some nice dinner before me, and said that if I would give them 100 Rupees, they would cause my deliverance. I told them I had not any money, and they said that if I would but point out some man or other travelling on the road, I should share the reward with them, I consented. They then took me to the Mamlutdar, then at Hunneekeree, who asked me whether I was one who cheated people by administering sugar ? I said I was, and he thereupon asked me who it was who had taken the cart and bullocks, and I said it was a man named Lukshmun, residing in the direction of Rayar Hooblee ; and on his asking me whether I would cause his seizure, I said I would. Those three sepoys were then sent with me, and the man Ramah was placed under the guard. I went with them in the direction of Dharwar. On this side of a village, on the road called Higgeree, a man called Gunnoo chanced to have come; on the sepoys asking him who he was, he said he was conveying a Goozur's letter to Belgaum ; they searched him, and did not find any such "Chittee" upon him. He then said that he had been in prison, and had been banished the district, and was going to Belgaum, *whereupon the sepoys asked me whether this was the man who had taken the cart and the bullocks ? I said he was, and so they seized him and placed him at Higgeree,* when the said sepoys from their own money bought and gave me liquor to drink, they also partook of it, and after that the whole of us went to Dharwar ; there our statements being taken down, we were sent to Sumpgaum, at which place I was handcuffed, and I was made prisoner No. 1, and Gunnoo No. 2 ; upon this I denied everything, saying the men had given me liquor, and thus had got a statement in writing, and that I knew nothing of it, and that I knew nothing of Gunnoo either having taken the cart and bullocks. The inquiry was carried on for three months, and at length I was released on security. The man Gunnoo had never committed the crime with me, and I had falsely caused his seizure. On my release I went to Marihall.

12. About two or three months ago, I and Mootgia left Marihall for Hooblee; there Mootgia had called a man either of the Koshtee or the Sonar caste to join in this our cheating business. We three then went to Hindhull, a Sanglee village: outside of the village the boy of a Dhungur and a grown-up Dhungur were driving before them some goats to the grazing grounds; there is a nullah there, and a well in it. I was bathing at the well, and the other man was seated in the nullah, and Mootgia was standing on the road by a fence. Mootgia called to him the Dhungur lad, and said "Refresh yourself," and so gave him some baked rice grains (Chirmooree) with some sugar already drugged; both the lad and the grown-up man ate both, and began to go on; the lad, becoming senseless, went back alone towards the village, and fell down by a fence; the other went about double musket range further on, and there also fell down. Mootgia and the other man had followed him, and they made the goats turn round, and on their giving me a signal, I also joined them, and the three of us drove away the flock, 100 in number, and at six hours of the night we reached Arwee, which is beyond Arbhawee, and we slept in the jungles outside of the place; next morning we came near Arbhawee. Mootgia and the other said that as there were people there who knew them, I should drive on the flock and sell the goats, but to give them some money now. I thereupon gave them 12 Rupees, and sent them away; I then took the goats to Goorchimnulkee, and there and in the neighbouring villages I sold the hundred, and got about 50 Rupees for the whole. The village people of Goorchimnulkee said that I must show them some acquaintance before they would purchase any, whereupon I referred them to one Songar Siddunna, of Padshapoor, as to me, and then I sold the animals to them; of the proceeds I gave Siddunna 19 Rupees, the rest I took, and came away. Of the two Dhungurs, one died from the effects of the sugar he had eaten, so I heard afterwards; I don't know the name of the other accomplice Mootgia had brought, but he is about 20 years of age, and has young moustaches; he said he lived at Gourrulkondulgee. I have heard that some of those who purchased the goats have been found at Padshapoor. The above are what I and my companions have done.

Question.—You now say you have forgotten to mention another affair: what was it?

13. *Answer.*—About 15 days after my 6th affair, I and Mootgia Wullud Lugmunna were going from Nesurgee to Moogoot Khan Hooblee, and we had approached near to Hooblee, when we met near the tank one Dyammee, Mhar woman of Giryal, who had been to Itgee, and was on her way back to Giryal; Mootgia told her he had got some Peer's sugar, and he gave her some that had been drugged; she ate it, and we followed her on till she fell down senseless near Bhagewarree. We took from her a silver Kurrug, in value 1½ Rupee, and 2 Rupees in cash, and we then went to Nesurgee: Mootgia kept the "Kurrug," and I the 2 Rupees. A month subsequently I was seized on account of this affair; I said I was not the culprit, and the Patell and Koolkurnee too of the village said I was not the man, so they let me go, and I went away, when I was seized at Sumpgaum for the 11th affair. As I have stated, the said Mharnee came there from Giryal, where she too said I was not the man.

Question.—What ingredients do you mix with the sugar you use on these occasions?

Answer.—We mix Muggun-musta, Muggun-kummasee, the seeds of the black Datoora, and Ganga together, which we pound into powder, and then sift it fine, and mix a tola's weight of it in a kutcha seer weight of sugar, and then administer it. Of the ingredients we mix quantities at a guess, not any certain measure of each. The seeds of the Datoora we get from the jungles, the other things we can buy at the shops in the bazar. Mootgia first instructed me in this business, I knew nothing of it before.

Question.—When engaged in the work, do you use your ordinary language, or employ any other secret conversation?

Answer.—We talk as all do, whether Canarese, Mussulmanee, or any other; and we have not any particular language among ourselves when engaged as above.

Question.—Used Mootgia to tell you that he had practised this work anywhere else, or that he had any other associates?

Answer.—About fifteen or twenty days ago there was a fair at Mootgee, in the name of the Dewee, and I met Mootgia there, and he then told me that about eight or ten days previously two men were coming towards Belgaum from Hoosoor, and that he had given them some of the drugged sugar; that both had eaten it, and had become senseless, and that he had robbed them of property to the value of 40 Rupees; but he did not mention whether he had any associate in that business, and he did not say whether those two men belonged to Holi Hoossoor, or the Hoossoor near Belgaum. I don't know what other affairs he may have been concerned in, nor did he mention any. He did not say whether there were any other accomplices in this work besides the men I have already named. He kept the above booty of the value of 40 Rupees, I did not receive any share in it. The man who was security for me seized me at Mootgee, and took me to Marihall, from where I was sent to Sholapoor, and from thence here.

His further deposition, 28th July 1851—*Present*, Lingya of Deshnoor:—

Question.—Is this the man Lingya you have mentioned?

Answer.—This is the man.

Question.—Have you with him committed anything else beside what you have stated?

Answer.—I have not.

Question.—He has in his statement said that you and he, and Imam Momin, of Deshnoor, now of Bussapoor, gave some poisoned sugar to a Kurnur lad between Khungaum and Wanoor in the Gokak talook, and robbed him of a silver finger ring; also some of the sugar to two Tattoo men, somewhere near Chickree, from one of whom some copper money was plundered. What have you to say to that?

Answer.—I, Lingya, and Mahomed Shah, of Deshnoor, now at Bussapoor, did go to Gokak; on our return, in a nullah at a Sendeebund between Khungaum and Wanoor, I sat down drinking some liquor (Sendee), the other two men had gone to Khungaum, saying they would sell some fish there; they had

a bag containing some drugged sugar, which likely they may have given to some one or other and have robbed, but they did not tell me anything of it, nor did I receive any share of any plunder from them. I did not drug any one and rob him of any silver finger-ring; Mahomed Shah had indeed a Kumlee, and went home to his village. I did not give any carriers any sugar near Chuchree, and I don't know how Lingya should give my name. I have not committed any other instances of the crime beyond what I have mentioned. The man Lingya calls Imam is not Imam, his name is Mahomed Shah.

Question.—In what way is Ameen of Marihall connected with you, and is he one of those who practise in this business?

Answer.—He is my mehana (sister's husband); I don't know whether he is engaged in this business.

Question.—Are you acquainted with Suttappa Soongar, of Padshapoor; and Sattappa Kokaunee, of Aukulgee; and Ellia Tulwar, of Marihall; and Arwya Bedur, of Marihall; and Imam Mussulman, of Nesurgee; and Balya Wukkulger, of Nesurgee; and Appya Havildar, of Hoodlee; and if you are, do they engage in this kind of work?

Answer.—Of those seven men I do not know Imam and Appya Havildar; the others I know, but I do not know whether or not they follow this work; they have not practised it with me.

His further statement, 5th August:—

Question.—Did you, Mootgia, and Ellia Tulwar, about four years back, administer some of the drugged sugar to a woman who was tending some cattle outside of the village of Byloor, near Hundoor, in the Bedee Talook, and take from her a pair of silver Toolbundees?

Answer.—I and Mootgia did not commit any such affair; Lingya, of Deshnoor, four days after he had been brought here as a prisoner, said that he and Ellia Tulwar had committed such an affair. I was not concerned in it.

Question.—In your 10th affair, did you not acquire two silver Toolbundees, and a Nuth, an Ungurkah, a Saree, and a coverlet? or (Patchooree).

Answer.—I have mentioned the circumstances of that affair, and I did not get anything beyond what I have stated as to it, nor did I sell any such things to any one.

Question.—You say you have something more to represent: what is it you have to say?

Answer.—I have now remembered some more of cheating affairs in which I have been concerned, and which I had forgotten to mention before, and I am now ready to state them.

14. Prior to the first affair I have named, now about five years back, on the very first occasion I had ever committed any such deed, I and Rukmajee's son, Yellappa Choonaree, formerly of Deshnoor, now residing at Yergoondee in the Sumpgaum talook, went to the village Almakutta in the Moorgoor Muhal, and Rukmajee alighted at a Durgah in it. I went to the house of a prostitute of the Mhar caste, I gave her 1½ Rupee; next morning I told her to accompany me to talook, and that as it was Sud Somwar (a holiday Monday), I would give her some rice, dal, and goor; &c. She accompanied me

accordingly. I had before this told Rukmajee to go on in advance, which he had done. I went with the woman to as far as the village of Tallihal, which is near Jaleekutta, there Rukmajee was seated at the shop of a liquor-seller; we also went there, and buying eight pice worth of the liquor, both she and I drank of it. I had some of the baked gram grains (Phootanee) by me with some drugged sugar, which I gave her to eat, and then we three proceeded on towards Jaleekutta. The Mharwee losing her senses, fell down in the jungles, and we took from her a silver Toolbundee, a gold Tikka necklace, a Modee from the nose, and three silver Kakuns, and with these things I and Rukmajee went to Moorgood, and staying there that night, we went next morning to Rukmajee's village of Yergooddee. Rukmajee took the property, and he brought me 10 Rupees as my share of the proceeds. Having eaten bread there, I returned in the evening to my village. Neither of us were seized for that business; we both of us were engaged in that business. Rukmajee is 35 years of age."

His further statement, of the 8th August:—On our return from my 4th affair (about a month or two subsequently, or now about three years and four or five months back), the Oogodee (the Hindoo new year's day) was about a month or a month and a half in advance, and it was in the hot weather, that a Syud Juamdar named Mohideen Sahib had set out over by Gokak to see Mr. Manson, at that time at Hookeree. I accompanied him, and the following men were also of the company, viz. Sewranarppa, Koolkurnee of Marihall; and Datuppa, Koolkurnee of the same place; and Yaduppa, a Koshtee Patell of Marihall; and Kasyuppa, a Poddar; and Ranya, a Shetsundee; and Sokkua Sujgunna and Balya Pureet; and Appaya, a Lingayut cattle-keeper; and Hoosen, the son of Siddee Imam; and Fukroo Puijaree and Balya, of Chuchree; and Kutgo Singya, and a Mhar Poojaree, named Ellia; and the brother Fucqueera of Shetya, surnamed Nagaya Newra; also another Lingayut, whose name I do not know; I, and the said Mohideen Sahib;—there were in all 17 of us. There was another, a Mussulman lad, whose name I am unacquainted with. We all went from Marihall to Tequrhall, and we put up at the house of an acquaintance there of Datuppa Koolkurnee. Having taken a meal, at evening we went to Gokak, and there had been joined by a Mussulman named Shumunya, who was a servant of Mohodeen Sahib. We staid at Gokak for two or three days. On the day it was a market-day there, some of us of the above party devised to give some one or other some of the sugar, and to rob him; so that we went out and sat down within the Gokak limits, at a spot on the east side of Gokak between it and Aoparhuttee. The following were with me, viz. Balya, of Chuchree, son of Hoolli Yelluppa Beedeer, age 40, residing at Marihall; Singya Kutgoo Gol, son of Bheemunna, a Beedur, age 40, residing at Marihall; Singunna Soonk, son of I don't know whom; a Choonam man, age 42, residing at Marihall; Sumia, son of Meera Sahib, a Mussulman, age 35, residing at Deshnoor; and I myself, Khader, son of Mahomed Sahib, of Marihall;—in all five of us. Balya came back to Gokak to look after Mohodeen Sahib's horse, the other four of us sat down there. It was at about 2 o'clock P. M. when from the direction of Hoonsee hall a Lingayat, on his way to Hoodlee, came by, sitting upon a bullock; he was coming towards Gokak: Nos. 2 and 4 followed him from behind, eating

some Phootanee and Chirmooree (the prepared grain and rice before mentioned), they had taken also some sugar with them. They accosted the man on the bullock, and told him to refresh himself with some of the above sugar, which they had drugged; he ate of it and began to go on. He got off his bullock and became senseless, and tying his bullock to a tree, fell down on the road. He had on his person a silver Kurdorah and a gold Balee, and a Dhotur, and a Roomal; the above two took those things and went on, and so did we. At the gate of the village the four of us met, and then we went to where we had put up. The others of the company asked us where we had been, we said to the river to bathe, so they asked no more; but we told the man Balya of Chuchree of what we had done, and the things we had brought. I kept the plunder by me. The bullock and the man remained where we had left them, and I don't know when he may have recovered his senses and have gone off, nor whether he complained anywhere. The above four men and I and some others had before this gone and drank about 7½ Rupees' worth of liquor, and in that sum had got indebted to the liquor-seller; the day after the above affair had been committed, Suttumna Soongar, of Tooshapoor, also came there, and Singya Soonk went and put up with him. We had had some liquor, and in the evening got some Jogtyas to sing to us. The following day, Mohideen Sahib getting angry with me for drinking liquor, told me to be off, so that I went to Satyuppah Soongar; and Mohideen and the rest began to go off towards Hookeree. At this time Baluppa Chuchree came to me and said that the liquor-seller was dunning for the money, and that he ought quickly to be paid; upon which I and Satyuppah Soongar went to his shop and pawned a sword to him, and thus released the rest of the people. I gave the stolen silver Kurdorah to Suttumna to sell, and he sold it to a Poddar of Gokak (his name I know not, but can recognize his face,) for 18 Rupees, which he brought, from which the liquor-seller was paid 7½ Rupees. I and Soonk Lingya went and sold the gold Balee to the same Poddar for 2½ Rupees. After paying the liquor-seller, a sum of 15 Rupees remained, which we five and Suttumna divided among us, 2½ Rupees to each; the Roomal and the Dhotur I kept, they have been torn up. Suttumna and I then went to Padshapoor. The Soongar joins in this work, but only got a share in the booty in the above affair. No others of the party with Mohideen Sahib beside the above five knew anything of this business; at Padshapoor the man Simuya came and joined us, and then went away. I remained there eight days, after which I returned to my village.

16. About a month after the 15th affair, or now about three years and four months ago, about the time of the new year, I had left my village with the view to going to Padshapoor; there is a road where the boundaries of the village of Moosulmurree Kullapoor and Unkalgee meet; there is a mangoe tree on the road, and I was seated under it smoking tobacco. A man had started for the purpose of going to Gokak from the Baits Hongul market: I asked him where he was going to, and he told me he had been to the market to buy tobacco, and was going to Gokak. I told him I was going to the "Mutt of Doordonduppa," but did not know my way, and he told me to accompany him, and he would show me the road. I went with him to as far as Padshapoor; at that place were Siddya Soongar and Doorgya Soongar, who had said they

would join me in the kind of cheating work, so that I went to them and said that a Jain traveller was going along, and that he had a purse of rupees; and that for the purpose of giving him some of the sugar, and so robbing him, they should come on behind him, while I would proceed in advance. They agreed, and I joined the traveller, and went on with him. On arriving at the river, that is at Gooteekal beyond Gokak, the traveller alighted and placed, for the purpose of drinking water, before him his things. I went up to him, and gave him some sugar, saying it had been an offering to the Deo Arweuppa. As he was drinking water he eat some of the sugar, and kept the rest tied up in his clothes. Doorgya and Siddya had by now come up to the river, and had also sat down. The man then began to go on towards Gokak, and on his becoming insensible I went on with him, keeping him up, telling the wayfarers I met that he had been all right as far as the river, and had only since taken bad. And then, without letting any one be aware of it, I contrived to deprive him of the purse that was about his waist, also of his bag, and a " Roomal" and a " Dhotur," which things I handed over to Doorgya and Siddya, who had been coming up behind. They drew back again, and I took the man to as far as a fence outside of Gokak, and then went and rejoined the other two. In the purse we found 12 Shapoor and 13 Surat Rupees; in the bag we got a " Bhuggoonah" (bowl for water), and a brass " Tuppelah" (a larger water vessel), also 2 Rupees in copper, and which we took to Padshapoor, by which time it was three hours of the night. In a " Dewal" there we divided among us the rupees and the change : the " Bhuggoonah" and " Dhotur" came to my share, and they got the " Tuppelah," the " Roomal," and also another " Dhotur"; we each got 9 Rupees in the division of the money. That day we remained there, and on the following I returned to Marihall. I gave the Bhuggoonah to Sakreemma, a Sendee-seller at Marihall, for some liquor. I don't know the names of the fathers of Doorgya and Siddya. I don't know whether the Jain lodged any complaint or not.

17. His further statement, 9th August:—Some days after my 11th business, now about six months back, it was prior to the Hooli holidays, I had gone one day to Maskmurdee, where lives one Lukkya Bedur; and I met at his house Hunma Bedur and Bhurma Koonbee, both of Balumhuttee, which is in the Angool Ilaqua. They said, let us go and rob some people by giving them poisoned sugar. I consented; my kept woman was with me. I took her back to Marihall, and then returned to Maskmurdee at about mid-day. They told me that a Koolkurnee of the village of Singurgaum, in the Soopah talooka, had informed them of a Sahookar residing at Singurgaum, who might have some drugged sugar given to him, and robbed of a great deal of property. We three then planned first to go to a village in the hills, where some people of Butwar, a village in the Beedee talook, had gone to cut down trees. We went then accordingly into the jungle, where those men were so employed, and the following day I and Hunma and a Bedur of Bustwar (his name I don't know) went to Singurgaum, and there met the Koolkurnee. He told us that some people had been robbed thereabouts, on the highway, and that for that reason any new comers were not passed ; that we should go back, and then return in about ten or twelve days more. We three went back to the jungle above mentioned. Singurgaum was about two or

two and a half koss distant. I and Hunma and Bhurma, and one Appajee Bedur of Bustwar, and two other Bedurs, whose names I am not acquainted with, in all six of us, advised among ourselves that as the Singurgaum business had not been accomplished, we might manage to give sugar to, and rob the Koolkurnee over the timber customs. In the evening, accordingly, the man Dhurmeah went to the custom station, about double musket range off, and brought information that the man had rupees, &c. by him; whereupon I and Hunma went to the Custom House (Zukkatkutta), and pretended to inquire about a cart, which we said we had brought for some timber, and where had it gone to? He said it had gone on, we should come up with it next day, and that we had better stay there for the night. We alighted there accordingly, and began to eat of some Chirmooree and Phooltanee and sugar, and we offered some to the customs, Koolkurnee and two sepoys who were with him; the two sepoys ate what they received accordingly from me, but not the Koolkurnee. The two sepoys got senseless and slept, and the Koolkurnee too went to sleep. At about five tass of night we both carried off from there a wooden box, a span long and half a span broad, in which something sounded, whether rupees or what we did not know; also two Tambyas (copper vessels), a Dhotur, a Roomal, and a cotton umbrella, a hatchet, and a copper vessel. These things we took off, and repaired to where our people had alighted. The box we entrusted to one of the two Bustwar Bedurs, with neither of whose names I am acquainted; some of the rest of the things I kept, and some Hunma, and some the men who received the box. The six of us then went on the same night, and at dawn reached Khanapoor, and thence reached Deshnoor at about two or three tass of the day. On our enquiring of the man who had the box, he said it was open, and contained nothing, and that he had thrown it down by the way. They gave me some liquor at the liquor-seller's at Deshnoor, and drank some themselves. The rest of the things the three Bustwar Ramoosees took away, viz. the two vessels and the hatchet; the Roomal Hunma took; a Dhotur and the copper vessel Bhurma got; the Chuttree I got. The Bustwar people then went to their village, and Hunma and Bhurma went to a liquor-seller's village, its name I don't know, at near Balamuttee. I don't know whether the customs' Koolkurnee made any complaint as to the robbery or not. Appajee would be about 45 years old; the other two Bedurs may be about 40 and 45 years old. I don't know either their own or their fathers' names.

18. After the 17th affair, when I and Bhurma and Hunma had gone to the liquor-seller's at the village near Balamuttee, and had been there for a couple of days, we resolved to drug and rob in the same way some one else; so we went and sat down on the road leading from Mundolee and Jambatee, at a point between the villages of Bustwar and Badsawarree. It was then about five tass of the day (11 A. M.), when some Gowles of Mundolee were going along with some bullocks laden with bran, which they had been buying at Jambootee, and were taking to their village. Four bullocks had gone on in advance, and four were being brought on. The latter had been let loose, and the two keepers were lying down under a tree just there. Bhurma went up to them, saying he had got some fresh Goor just made from the sugarcane, and he gave them some that had been drugged; they both ate of it, and

then went on. Bhurma came back to where we were, and then we three went by a cross-road, and sat down close to the village of Tertkoondee, in the Beedee talook. The Gowlees presently came up there: having lost their senses they let go their bullocks, and laid down. Bhurma went up to them, and took from them what they had about them, viz. a silver Kurdolah, a Dhotur, a Roomal, also a Rupee's worth of change which was in a bag; the bullocks were not taken. We three then went to the village where we had staid, as above; and going to the liquor-seller, we gave him a rupee we had been owing him. Bhurma then said he would go back to his village with the Kurdolah, and that he would thereafter give us our share in the proceeds, whereupon Bhurma and Hunma began to quarrel. Bhurma told me to go on; and so in the evening I went to his village of Balunhallee; the other two had not come there. I waited for them the next day, but as they had not come, I took the Roomal and Dhotur, and the Chuttree obtained in the 17th affair, and went to Marihall. The former two articles were old, and have got torn up; the Chuttree was a broken one, and has been thrown down somewhere or other. Bhurma is about 35, and Hunma about 45 years of age. I do not know the names of the fathers of either.

19. His further statement, 28th August:—Another affair remains, which I will also mention. It happened as follows:—Prior to the 17th and 18th affairs, at the time of the harvest, now about six or eight months back, I had gone alone to the bazar at Solebhawee, where I met Bushya, son of Danya Mhar, age about 35, resident of Hagurtee; and Balya, whose father's name I don't know, who is the Tulwar of Nesurgee, age about 36, and by caste a Bedur. We planned to go together and rob some people by giving them some of the drugged sugar. They returned to their villages, and I to Marihall. The following day, taking with me some sugar mixed up with the poisonous ingredients, I went to the Sirce's bungalow at Nesurgee, and after sitting down there a little, Balya of Nesurgee came and joined me. As we were talking together, Bushya, the Mhar, also came up; the three of us then on the same day went to Koorbett in the Gokak talook, and halted there, and the next day, which was Saturday, we went to Moodhole. We remained there a night, and the next morning we went and sat at the river there. A woman and a man of the Bedur caste presently came there from Moodhole, and began to go along the road. I asked them where they were going? They said they had come to Moodhole from Sakapoor, and were going back, and they inquired of me to what village I belonged, and where I was going to. I told them I had come from Jamkundee, and that I was going to visit the Deevee Gellumma, and that I did not know the road. They told me to go along with them, as that the road passed by their village. Before they came up I had disguised myself as a Jungum, and had tied a "Ling" about my neck. I accompained them, my two accomplices coming along behind us, at about musket-shot off. At about 10 o'clock we had arrived at about two koss off from Sakapoor, and then I gave the man and the woman some of the drugged sugar and some Chirmooree, telling them to refresh themselves with the same; I simply eating some Chirmooree the while. They both ate accordingly, and after drinking some water, we all went on. When Sakapoor was about half a koss off a storm shower came on, and when we had entered

the boundary of that place they both become senseless and fell down. The two accomplices came up, when we three took off from the person of the woman a silver Toolbundee, a gold Tikka necklace, and three silver Kakuns ; and from off the waist of the man a Hummeenah (purse) containing 12 Sicca Rupees ; we got also two Soogras, a Roomal, an old Dhotur, and a Kacha. We went off with these things, and that very night managed to reach Boodgape, where we alighted in a Dewull that is on the tank at that place. The next morning we started at dawn, and at about 9 o'clock reached the Sendee bund that is at Chuchree, and then I took the 12 Rupees and the Kacha, the Toolbundee, a Dhotur, and a Roomal ; Bushya got the three silver Kakuns; the gold Tikka ornament and the two Sarees Balya received. Having divided the booty in this manner, we each returned to our respective villages. Of the rupees, I paid four to Limbajee, a Kullal at my village, on account of some liquor for which I was owing him money ; the remaining eight I gave over to Mootgia Bedur, on account of the share owing him for the 12th affair ; the Kacha has got torn, and I have not got it. I don't know what the other two did with their things, but I have since seen Bushya's sister, Yellee, wearing a Toolbundee, but I don't know whether it is the same one or not.

20. His further statement, 6th September :—I have recollected another affair in which I was concerned, it was previous to the 19th business, and after I had been released on account of the 11th affair. It may be now about one year and five months back, when, in the hot weather, I and Mootgia Bedur, and another Bedur of the village of Bylwar, which is in the Sumpgaum talook, had one day set out together in the direction of Hoodlee, with the intention of robbing some people by giving them the poisoned sugar. On the road is the Bellary Nullah. We had sat down on one side of it, cooking our food, at which time it was about two tass of the evening. (4 P. M.) Just then a Mussulman Fucqueer came by there from the direction of Belgaum, on his way to Hoodlee, and he came to us to smoke a little tobacco; he seemed as if he had already been drinking, and was somewhat intoxicated ; whereupon Mootgia then and there gave him some of the drugged sugar, telling him it was sweetmeat, and that he should eat it. The Fucqueer ate it, and on going onwards a little, he fell down. He had eight annas in copper money and a Kummull, and twelve cubits of some Majjurpat cloth, also a Pugree on his head, and a jacket made of Hulevan ; we three robbed him of these things. There was a little hamlet called Huttee close to where we had been cooking our food as above, in which Mootgia had an acquaintance, and he happened to have come there when the Fucqueer was yet there, and to have gone off after smoking some tobacco, and he saw the Fucqueer ; so that as the Fucqueer had fallen down close by, Mootgia, through fear of our detention with the property upon us, went, and lifting up the Fucqueer put him down within the limits of the village of Toomurgooddee. The place where we had committed the robbery was in the Shahpoor Ilaqua, in the waste between the villages of Huttee and Bheemgur. After this business we each returned to our village. The turban and the jacket had fallen to me, they have got torn up ; the copper change was paid to a shopkeeper from whom some articles (of food) had been bought; the Kummul Mootgia took ; the cloth the third man got; such

was that affair. We got also from the Fucqueer some goat's flesh he also happened to have had; I appropriated that. He, the Fucqueer, is now present at Belgaum.

The Confession, before the Assistant General Superintendent of the Operations for the Suppression of Thuggee and Dacoity, of Lingya Bedur, son of Honuppa, age 30, *residing at Kurdeegootee, in the Ilaqua of the Putwurdhun of Sanglee.*

Assistant General Superintendent's Office, Belgaum, 26th July 1851.

It is now about two years ago, that in the month of Shrawun (the Nog Punchummee in advance will be the third since then) I had one day gone to the bazar of Marihall, and there I met a Mussulman named *Khader*, who asked me whether I would go with him to the Gokak bazar. I asked why, and he said because we could buy cloths, &c. cheap there, and that he would buy some there. We then went home to my village of Kurde Gooddee, and getting from thence a couple of rupees, I went with him to Bussapoor, which is near Padshapoor, to a Deshmook named Imam; he is a "Moomingar" (a caste of weavers among the Mussulmans). Khader called him, and we three then went to the Gokak bazar. After getting some cloth, &c. there, we were on our way back, when we met a "Khorbur" lad going from Khungaum to Deshmoor, carrying with him some Indian corn. We saw a silver ring on one of his fingers, and some Sooleeman beads about his neck—he was about twelve years of age; and as he sat down to eat some bread, Khader told him rather to eat some Goor with his bread, and so he gave him some Majjoomee sugar (*i. e.* sugar that had had some poison mixed up in it). The lad ate it, and after going on about a koss he became senseless, and fell down. We three followed him up at once, and deprived him of the ring, the necklace, and a black Kummull, and we then went to Myakummudee, taking those things with us. There was a liquor-shop there, and we gave the keeper of it the finger-ring and the beads, and obtained liquor thereby, which we drank. Imam kept the Kummull, and went into the village. When about to give the sugar to the lad, Khader drew out a powder and showed it to me, saying he would mix it in some sugar and give it to the boy. I asked why that should be done, and he said that it did not kill anybody, but only made a person lose his senses and tumble down, when he could easily be robbed. Saying this, he mixed the powder in the sugar, and gave it to the lad. I did not tell any one of this business, and I did not join in any such work again.

Question.—Where did Khader get the powder from, and what did it consist of?

Answer.—As Khader and I were going together from Marihall, a Mussulman named Ameen, living at Marihall, came and gave him some white-looking stuff he had tied up in his clothes. I did not know what it consisted of. When Khader had given it to the boy, I asked him of what it had been made up,

and he told me that it contained the seed of Mudgoonkee and other things, and that his Bhowall (wife's brother) Ameen supplied him with it.

Question.—Do you know what other persons are engaged in this work?

Answer.—One is Suttyuppa Soongar of Bshahpoor, and another is Suttyuppa, Concannee, living at Koondernar Aukulgee; then Iman Deshnoor is a third, he lives at Bussapoor; Yella Tulwar, of Marihall, is another; also Arwya Bedur, of Marihall; Imam, of Nesurgee, in the Sumpgaum talook is another; also Balya, a Mahratta of Nesurgee, and Appya Havildar, a Mussulman, residing at Hoodlee; these eight men follow that kind of work.

Question.—Of them but Imam Deshnoor has taken part in it with you: where then have the others practised the work, and how do you know that they are in the habit of doing so?

Answer.—The eight have been in the habit of coming to Marihall, and of getting the powder I have mentioned from Ameen and Khader, and of practising the business of themselves; I have seen them coming as above for the purpose of getting the powder, and from that cause I have said that they practice this business; but besides Imam, the rest have not taken part with me in this work of "thuggee" (cheating).

Question.—Khader has in his statement (of the 15th July) stated to me that about two years and five months ago he drugged in the same way, near Yerguttee and Sutteegeeree, a Fucqueer; also two women who were going to the Hongul market, and that you were his accomplice on those occasions. What were the circumstances attending them?

Answer.—After the affair in which I have said we drugged a person going from Khumgum to Wunnoor, Khader gave in the same manner some of the sugar, also some Phootanee to a Fucqueer Mussulman, who was travelling along the made road near Yerguttee and Sutteegeeree. I and Imam of Deshnoor and of Bussapoor were with Khader on that occasion. The Fucqueer going onwards, fell down, but we did not find anything upon his person. We three then were going towards the Hongul bazar, when we perceived a couple of women going in the same direction: one had two Toolbundees on her, and the other but one Toolbundee and a gold Tikka. We resolved on deceiving them with some of the sugar, and then robbing them of the ornaments about them; so we gave them some of the sugar, saying it was "Arweuppas." They ate it, and as they were going on, they got affected by it; but nevertheless they hurried on and reached the village, where they fell down, for which reason we had no opportunity for robbing them. I gave the sugar to one of the women and Khader to the other; but as to the Fucqueer, Khader at first told me to go and give the sugar, but as I could not speak Mussulmanee, I told Khader he ought to give it, and he did so accordingly. We did not acquire any property in either of these affairs.

Question.—Why did you not mention these two affairs at the first?

Answer.—I had forgotten them: but when I was questioned about them, I remembered them.

Question.—Have you done the same thing on any other occasion?

Answer.—When Khader, Imam and I were returning from Hongul, we had reached the made road this side of Chuchree, when we perceived two

" Bharewallahs" (carriers with tattoos) going along the same road, from the direction of Kulladghee towards Belgaum. Khader gave both some of the sugar, saying it was of an offering to " Arweuppas." One of the men ate it, the other did not; and they both went onwards. We followed them. The man who had eaten the sugar sat down to ease nature, and his companion went on ahead, taking on with him the other's tattoo. The man who had sat down as above, became senseless and fell down. He had on him twelve annas' worth of copper change, which we took, and then the three of us came to Moodgee, where we spent the change in liquor.

His further statement, 5th August :—I know the persons at Marihall to whom Khader and Mootgia Bedur have been in the habit of disposing of the articles they have obtained by plundering people whom they have drugged. It is now about four years ago that they had robbed a woman, after having drugged her as above, as she was tending some cattle without the village of Byloor, near Hundoor, in the Beedee talook. They had brought away to Marihall a couple of Toolbundees they had got from her person. Yella Tulwar of Marihall, son of Lugmunna, was their accomplice in that affair. Khader had kept those two Toolbundees by him. And about a year subsequently Khader Mootgia and Appya Havildar, of Hoodlee, had also robbed in the same way a woman and a man of the Sonar caste ; this was in the jungle of Chundoor, beyond Ashtee, and they had got from off the woman two silver Toolbundees, and a Nuth, also a Saree, and a Patcharee (coverlet), which too they had brought with them in the same manner. Of the things they acquired in the above two affairs, three Toolbundees were given to Mhainowa, wife of Limbajee, a liquor-seller, in payment for the money that was owing him for some liquor. This transaction was accomplished by Khader through the means of Koria and Dyamna. The other Toolbundee Khader gave through Ameen, his " Bhonaee," to his sister Sooltanee ; the Nuth Khader gave to his sister who is the wife of the said Ameen, her name I do not know ; and Khader took two Rupees. The sheet, and the Saree and an Ungee, Khader gave to his woman Yellee : her mother Kullee has placed those things in pawn with Ameen for one rupee. All the above things now with those people, except that Ameen's wife has had the Nuth broken up, and another Nuth made from it.

Above six months after their affair at Byloor as above, Khader Mootgia, and Arwya Bedur, of Marihall, went to Moogut Khan Hooblee, and there gave some of the sugar to a Dher woman, and took from her silver Toolbundees, &c. A Toolbundee, accordingly, Khader sold to Sultanee, Ameen's sister, and she has it now.

About two years back, Khader and Mootgia had drugged with some sugar some cartmen near Hooblee, and on their becoming senseless, they robbed and brought away an empty cart and two bullocks. The cart they sold to Gorwah Singya, and a bullock to one Mullah, a butcher at Kurdegooddee ; the other bullock they killed and eat; the Kussaee too slew the bullock he got. The cart is now present, except that Lingya has put some new wood to its wheels.

Question.—How did you become acquainted with the above, and why did you not mention it before : were you too not concerned in that transaction ?

Answer.—I and they follow this trade, and they on two or three of the occasions called me, but as I had some business to attend to, I did not go with them; but Khader and Mootgia used to come to me and tell me what they had acquired, and how; and for that reason do I know of the above. I did not remember before to mention about it. I was not the accomplice of those three men on the above occasions. I saw the cloths, &c. they had brought, and I am able to recognize the same.

(True translations)

(Signed) CHARLES HERVEY, Captain,
Assistant General Superintendent.

Translation of the Statement of Dacoit Approver Bhow, son of Rungoo, General No. 3228, *caste Sausee or Sausya, alias Khunjur, alias Bhat, age* 65, *given before Captain* C. HERVEY, *Assistant General Superintendent at Belgaum, on the* 10*th October* 1851.

Question.—Explain how the people of your caste are in the habit of committing Dacoities, and what customs you observe.

Answer.—Among us we have distinct gangs, each consisting of from ten to twenty men ; the leader or Naique being some intelligent and clever man in it, and he has the management of everything. All are bound to obey him ; and if any member of the gang should happen to be in want, the Naique makes him an advance sufficient for immediate expenses, and the amount is recovered from him from his share in the next division of any booty, but at the rate of two rupees for every rupee he may have received. When we set out on a Dacoity expedition we post all our old and infirm men and women, and our children, in an encampment or Tandah close to some village, and leaving them there we start, accompanied by some women who have not any children with them, each man taking with him a strong tattoo. We subsequently halt near some small village about five or six koss off from some large town, about 50, or 100, or 150 koss or so distant from the above Tandah; and then the Naique, accompanied by one or two sharp men, and by two or three of the most intelligent of the women, proceed, all well dressed, to the said large town, where by inquiries they discover who of the resident Sahoocars therein may happen to be wealthy and rich. On learning of whom, they take care to inspect their premises, marking down its position, and observing all the avenues and lanes round about it ; at night too they take note as to what patrols or guards there may be in the town. Early in the morning, before sun-rise, the Naique goes to the premises of some one of such Sahoocars, taking with him about 50 or 60 Rupees, which he requests may be exchanged by him for its equivalent in some other currency. The Sahoocar bargains for a discount at the rate of nine pice or two annas the rupee, which is acceded to; whereupon the Sahoocar, from eagerness on account of the exchange, goes into his house, and brings out a bag of money from some one of the inner rooms ; by this we learn of the room in which he deposits his wealth. After which, having carefully learnt everything as to the premises, viz. as to the entrance into them, or of any wells in the same, &c., they all return to the spot above alluded to, where all the rest of us have alighted, and they then tell us everything respecting the information they may have obtained as above. We then delay the enterprize for about fifteen days or a month more, lest should we too quickly after the above undertake the robbery, any of those who had been to the premises should happen to be recognized by the inmates. In the interim we move about from

place to place, about twenty koss or so, round about the neighbourhood, and then when the dark nights have again came on, we go and alight in some jungle, or near a nullah or a river hard by some small village, about seven or eight koss off from the town in which the Dacoity is about to be committed. About two or four days before committing the robbery we send our spears to be buried by two or three of the gang in some spot outside of the town in the vicinity of the house to be plundered. We then prepare our torches out of rags mixed up with the bark of the Jeendee tree. When all these things have been done, we all sally forth on a preconcerted morning, at about 8 or 9 o'clock, after taking an early meal, and in parties of twos and threes we proceed to the place, and assemble towards evening at about sunset at the appointed spot, where our weapons have been concealed as above ; we all then take out our weapons, and fix the spear-heads on to our bamboos, and gird up our loins, &c., while the Naique, accompanied sometimes by some one of us, proceeds into the town for the purpose of buying oil for the torch, and once more looking at the premises, whether the door is still open, or what strangers may be there, &c. By the time he rejoins us we are all ready, and by which it is generally *about 7 o'clock*. We then, all in a body, proceed to the house to be attacked. The Naique leads, holding the axe ; next to him the torch-bearer, then those who have been appointed to enter the premises for carrying off the plunder, and then those of the gang who, armed with spears, have been told off for the Nakkyabundee (*i.e.*, for guarding against all approach to the place while it is being plundered), for before going upon the robbery each of us has his part in it appointed by the Naique. The torch-bearer takes with him some concealed fire, kindled by a flint, while we enter the place. Should we be asked by any one as to who we are, we answer that we are Brinjares, and are proceeding to the liquor-seller's, or to the chowree. We stop for no one, but move on the while. Arrived at the door of the premises, those for the covering watch immediately post themselves, and the torch-bearer blows the torch into a flame, and without a moment's loss he and the Naique forthwith enter the place. It is then the inmates know that gang-robbers are before them, so that they run off through fear. Any sepoy or other person opposing our entrance is immediately struck down with our spears or axes, let him be killed or not. With all expedition the lock on the door of the previously marked treasure room is then knocked off with the axes, also the locks upon any boxes that may happen to be within it; and whatever we lay our hands upon, whether money or ornaments, are taken up and carried off. We do not rifle the rest of the house, or deprive the women of it of any ornaments upon their persons, nor do we take any articles of clothing or any cooking utensils, but content ourselves only with what we may find in the above room ; and even should we not find anything in it, we nevertheless search no more, but all come out and make our escape ; for we do not stay upon the premises for any length of time, but use so much expedition as to manage to have perpetrated the robbery and have got clear out of the town by the time the people only have become aware as to what house is being robbed. While we are committing the robbery, should the owner of the house obstruct us in any way, he is struck down with a spear or an axe. On coming out of the premises we extinguish the torch, and placing the men who have got the plunder in the midst of us,

we run off in a body, the spearmen covering the front and rear. If while we are escaping in this manner anybody should cross us or come in our way to hinder us, he is straightway struck down by the spearmen without any hesitation, or any concern as to whether he may have been killed or not. We run off along the road to some short distance off, and then strike through the jungles. The villagers pursue in the direction of the road, and then generally go back, while we make off as above; and when we have gone about two or three koss we are then all halted by the Naique, who searches the person of each of us, lighting a torch for the purpose, and he collects together what may be found upon us; he himself takes charge of the whole, or hands it over to some one of the gang he may have confidence in. We then all reach the rendezvous, or place where we have left our women as above, who by the time we arrive have cooked food for us, and have packed the tattoos, and are on the look out for us. Immediately we arrive there we mount the tattoos, and proceed onwards forthwith, accompanied by the women; and we travel on, accomplishing generally by morning about fifteen or twenty koss from the place in which the robbery has been committed. We go on in this way for two or three days, all day and all night, and by the time we have escaped fifty or one hundred koss, we enter into some other Ilaqua or province, and then we proceed leisurely to our encampment above mentioned, where we divide the spoils. Such, generally, is our mode of committing a Dacoity.

Question.—To what gang did you belong, and where were you at the time when approver Kunkia and others of your caste committed a Dacoity at Aopwa Ellore, on the Government Treasury, and do you know anything of that affair?

Answer.—I did not take part in that affair, and I do not know much about it, but Ghatkia, Kunkia, and others said that they had committed a Dacoity upon the treasury at that place, but had not succeeded in getting any booty. They said that two or one sepoy of the line, "Jungee Sipahee," had been struck down by them. At that period I belonged to the gang of Chukkor Naique, at work in the direction of Oojein.

Question.—When another of your gangs committed an attack upon the Paymaster's Treasure in the Cantonments of Sholapoor, where were you, and what gang were you then in?

Answer.—In that too I did not take part, but after I got seized approver Himtya, lately deceased, told me that he had, with the gang of the female leader Tumbolin, attacked the Paymaster's Treasure chest at that station; but that as one or two of the gang had got wounded with small shot from guns fired at them, it had fled, not having managed to break into that box in which the money had been deposited. In those days I was also in Chukko's gang in Malwa.

Question.—If you know of any other cases of attacks upon Government Treasuries, or in which you yourself have been engaged, mention them.

Answer.—I myself have not been concerned in any such affairs, but about twenty or twenty-two years back Chukkoo, with a gang of about 20 or 25 men, attacked a treasury placed in some Sahib's bungalow, over which was a guard of about 50 or 60 Jungee Sepoys, in the Jalnah Cantonments; but the Dacoits did not succeed in getting possession of the Sepoys' muskets, owing to

the latter having got on the alert, and having seized each man his own musket. Yet, nevertheless, although the guard began firing off at the gang, the latter persisted so much as to have succeeded in breaking off the lock of the chest, and in carrying off a large plunder in Rupees. Dakoit Chowtea got shot in the shoulder and on his thigh, and was seized, and Bhunsee, the approver who has lately absconded, was also wounded, but he nevertheless managed to escape with the rest of the gang. Owing, however, to the pursuit carried on by the Sepoys, a great portion of the booty was thrown down on the way, so that only about 7,000 or 8,000 Rupees was the amount really obtained and divided. Chowtea, who was seized, represented to the Sahib before whom he was taken, that Chukkor had committed this robbery; and the Sirkar accordingly used every endeavour to have him seized, but did not succeed. After this affair I fled with Chukkor and the others towards Komptee. The Sirkar had managed to seize the gangs of the above mentioned woman Tumbolin, and of Rungela Naique; but as nothing was established against them, they were released. At the time of the robbery I was in the said Tumbolin's gang, in the direction of Booranpoor, and when we heard of Chukkor having committed it, and having fled towards Komptee, I left the above gang, and went and joined his in that direction.

Question.—Some of your people committed, about 23 years back, a robbery upon the shop of a Sahoocar in the camp of Sir Thomas Munro, at that time at Nepanee;—were you in that affair, or do you know anything of it?

Answer.—Yes, I was engaged in that robbery. The circumstances attending it are as follow:—Munro Sahib Bahadoor had then just returned victorious, having taken Sholapoor, and we had followed up his camp the whole while, for we had marked down in it the above Sahoocar, but we had not found any opportunity, the camp marching a stage daily. When it halted at length at Nepanee we managed to commit the Dacoity. The Sahoocar was a Marwaree, and before the robbery used to have his tent in the bazaar of the camp, the Chowree of the said bazaar being at some small distance from it; but the evening on which we perpetrated the robbery he, on account of some altercation, had moved his Pal from the bazaar, to near the Chowree. Accordingly, we made the attack at about 7 P. M. Our gang consisted of twenty men, under Joharree Naique, deceased. Owing to the Sahoocar being so close to the Chowree tent, I and four others went up to the latter, and killed a couple of Jungee sentries who were pacing their post opposite to it. The muskets of the guard were piled in front, in two piles of four in each: these we took up, and threw into a milk bush hedge. We unfixed the bayonets on two of the muskets. We five men then posted ourselves at the Chowree, covering any approach from that direction; the rest of the gang proceeded to the Sahoocar's tent, and cutting open a pack saddle (Khoorzeen), in which he had stowed away his money and valuables, carried off a booty to the value of Rupees 7,000. None of us were wounded or seized, and during the robbery we were not opposed by any Sepoys, or any one else. When we struck down the two sentries, counting whose two muskets, and those that were piled as above, there were in all ten in number, the rest of the guard either ran away or concealed themselves in the tent of the Chowree, for no one came out to attack us, nor were we pursued.

Question.—Do you know anything of the attack on the Government Treasury at Dhoolia?

Answer.—I do not, except that Approver Grassia Naique, lately deceased, was the leader in that business.

Question.—Do you know anything of the attack in the Bolaram Cantonments, conducted by Malchund, now Approver at Hydrabad?

Answer.—I did not belong to the gang in that affair, and so I am unacquainted with the circumstances attending it, for I used generally to be in Malwa or in Hindoostan, and therefore I don't know much of the robberies that would be done down in these parts.

Question.—In what manner do you obtain the information upon which you commit robberies upon Government treasuries? Do you of yourselves go to commit the robbery, or are you assisted in any way by anybody of the place?

Answer.—If the treasury should happen to be at any open spot, we take note of it ourselves, inquiring, casually, of any sepoy or other person as to the contents of the chest; but if the Treasury should happen to be out of sight in some covered place, we manage to strike up an acquaintance with the smith in the habit of attending to the lock or any other repairs to the chest, and manage to accompany him some day to the place. Sometimes, too, we bribe him, and so obtain all the information we require, upon which we finally make the attack; but we do not allow any one of the place to accompany or join the gang in our enterprizes, even though we should be short of numbers; for even though should there be ten or twenty or even more sepoys of the line on guard at any treasury, or other place we may be bent on attacking, still as our plan is always to commit our robberies at about 7 o'clock P. M., we find the guard at that hour in a state of neglect, in consequence of it being usual for the sepoys at sunset to pile their arms in front of the place, and to leave but one or two sentries there, the rest employing themselves here or there, and some asleep; so that when we make the attack our first thing is to spear the sentries, and then to seize upon all the muskets, and in the uncertain light of the time quickly to place them on one side; and thus the sepoys are at once disabled and helpless, and five or six of the gang armed with spears stay over them, while the rest go at the chest, break it open by means of axes, and arrive at the contents, which we plunder, and escape in a body. After we have made off, the sepoys search for their muskets, and then pursue us; by which time, however, we have got off to some distance, and consequently are not reached. Such are our proceedings in such attacks.

Extract from the Narrative of the life of Dacoit Approver Kunkia Naique, caste Sansee or Sansya, alias Khunjar, alias Bhat, given before Captain HERVEY, *Assistant General Superintendent at Belgaum, on the* 13*th November* 1847.

My 9th affair was a Dacoity at Ellore in the Pain Ghat Ilaqua, in a gang of eleven persons, upon the Chowree, where the pay of the sepoys had been

deposited. We broke open the chest (Sundook), but did not obtain anything from it. Dacoit Jhasood struck down one of the sepoys. This was about nine years ago. After this I left the gang of Ghatkia Naique, and joined that of Gunputrao Naique, son of Mulla, and in it committed my 10th affair at Chanda, in the Nagpoor Ilaqua.

Extract from a further Narrative given by the same man to Captain HERVEY, *at Dharwar, in April* 1848.

Question.—Name your accomplices in your 8th robbery at Elleshwur, in the Muchleebunder (Musullipatam) Ilaqua.

Answer.—They are as follow, viz :—

1. Ghatkia Naique, son of Kuppoochund, caste Bhat, age 60, house on his back (Khanahbuk Dôsh, *i. e.* no fixed residence). I hear he has been seized by the Nagpoor department.

2. Essia, adopted of Ghatkia, Bhat, age 40, no fixed residence. I don't know what has become of him for the last three or four years.

3. Chowsea, son of Koowursing, &c. &c., now a prisoner here.

4. Jugguppa, son of Koowursing, Bhat, age 35, no home, at large. I don't know where he has been for the last four years.

5. Parkoo, son of Deshmook, Bhat. Dead.

6. Punjah, son of Gulloo, Bhat, age 40, no home. I hear he is an approver.

7. Gulloo, son of Goomana, Bhat, age 80, no fixed home. I have not seen him for four years.

8. Jasood, son of Edla, Bhat. Dead.

9. Gowra, son of Russool, Bhat, age 40, no fixed home; he is an approver at Patnah.

10. Sircar, son of Russool, Bhat, age 35, no fixed home; he lately escaped from Sattarah.

11. Addoo, son of Nursoo, Bhat. He was executed for the Balapoor affair (deponent's brother).

12. I myself, son of Nursoo, Bhat, age 38, no home; and now an approver before you.

Question.—At first you said in your other narrative, that 11 was the strength of the gang on the above occasion, and now you give the names of 12 men : how do you account for the discrepancy ?

Answer.—In the narrative of my life I stated that the gang consisted of about eleven men, but now, on calling over the names, I remember that twelve was the number.

Question.—Name your accomplices in your 9th affair at Elloor in the Pain Ghaut Ilaqua.

Answer.—The same twelve men who formed the gang in the Elleshwur affair committed this robbery also.

Extract from the Narrative of the life of Dacoit Approver Himtya, Bhat, age 65 (deceased), given to Captain HERVEY, *at Belgaum, in February* 1849.

My 33rd affair was in the Cantonments at Sholapoor ; the 2nd business at that place in the joint gangs of the female leader Tumbolin and of Rungeela Naique. It was upon the treasure chest of the paymaster. We endeavoured to break off the lock of the chest with our axes, but did not succeed ; nor could we break open the box itself. In the mean time the "Sahib loque" began to fire off their pistols at us, loaded with small shot, by which I got wounded, as also some others of us. The sepoy who was the sentinel we struck down, but I cannot say whether he was killed, or survived in the end. On account of the resistance on the part of the "Sahib loque" we made off without getting anything. This affair took place about seventeen years back, and the following formed the gang (here follow the names of sixteen Bhats, including the deponent and the woman Tumbolin).

Extract from the Narrative of the life of Dacoit Approver Bhimsee, Bhat, age 55, given to Captain HERVEY, *at Belgaum, in November* 1847 *(he has since absconded, and a reward has been offered for his re-capture.)*

My 19th affair was at Jalnah, in the English camp, and it was upon some treasure placed in the bungalow of a Sahib. The gang was under Chukkor Naique, and it consisted of 18 Dacoits. We obtained a large booty in this Dacoity, but, on account of the scuffle we had with the Jungee sepoys, we were obliged to throw down a portion of it as we escaped, so that we really carried off only about Rupees 5,000. Chowtia and I received bullet wounds in this affair; he has been seized by the Nagpoor department. I don't know what may have happened to any of the Jungee sepoys ; 11 or 12 years have passed since.

Extract from the same Narrative of the life of Dacoit Approver Himtya, above mentioned.

My 12th robbery was in the camp of Thomas Munroe Sahib, when pitched at Nepanee, in the joint gangs of Johurree and Mookoondiah Naiques. It was upon the shop of a Sahoocar of the Komptee caste. I don't know his name ; we obtained a booty of 7,000 Rs. I don't know who got killed or wounded on the side of the plundered party, but on our side no one was wounded. This business was about 30 years ago. The force under the above Sahib was then on its return to Madras from the conquest of Sholapoor. The following formed the gang (here follow the names of 20 Bhat Dacoits, inclusive of himself and of Approver Bhow).

Extract from the Narrative of the life of Dacoit Approver Bhow, Bhat, age 65, given to Captain HERVEY, *at Belgaum, in December* 1847.

Another business was in the camp of Munroe Sahib Bhadoor, at Nepanee, where it was pitched after the taking of Sholapoor. It was upon the shop of a Sahoocar in the camp bazaar, and the gang was under the junior Johurree, consisting of 16* Dacoits. We got a booty of Rs. 7,000. One of the sepoys of the guard on sentry at the Chowree was killed by Dacoit Deepchund, deceased. This was about 30 years back. Chukkor and Allijah, both now approvers, were in it, as also was Hjmtya, the prisoner lately arrived from Poona. On the death of Johurree junior, his wife Tumbolin became the leader of the gang; and in it I next took part in another Dacoity at Shahpoor, close by Belgaum.

[The narrative of the life of Approver Grassia Naique has been sent to the Dharwar Adawlut. It contains an account of the attack upon the treasure chest in the Dhoolia Cantonments.]

Extract from the Narrative of the life of Dacoit Approver Kunkia Naique, before mentioned.

My 7th affair was at Elwall (Bolarum†), in the Moghullai Ilaqua, where there is an English camp. The robbery was upon the house of an Aggurwalah Goozur Sahoocar. The gang, consisting of 20‡ Dacoits, was under Malchund Naique, now an Approver at Hydrabad. Our booty was the extent of Rs. 12,000 in cash. A Jungee sepoy got killed in the affray, but I don't know by whose hands, for I was one of those who went into the house. This was about 10 years ago. After this I left Malchund's gang, and joined that of Ghatkia Naique, and under him committed my 8th affair at Elleshwur.

My 5th affair was at Agra, in the Kolhapoor State, in the gang of Nawab Naique. We committed it in the English camp of the force under the Sirdar Dohnin Sahib, upon the shop of a Komptee Sahoocar, whom we plundered to the extent of Rs. 4,500. I don't know as to what casualties may have taken place. It took place about 34 years back. The following men were my accomplices. (Here follow the names of 32 Dacoits of the Bhat caste.)

My 6th affair was a second time in the camp of the same officer at Rairee, in the Kholapoor Ilaqua, in the joint gangs of the said Nawab and of Johurree Naique. It was upon the tent of a Komptee Sahoocar, and our booty was to the value of Rs. 9,000. Dacoit Furrungee got killed in this business, and my uncle Nizam Alli was wounded. I don't know what may have happened on the side of the Sahoocar; this was about 33 years ago. The same 32 men

* In the list of his accomplices in the above affair he has given the names of 20 men.

† The camp of the Brigade attached to the Force at Secunderabad, and 5 miles distant from the latter place.—C. H.

‡ The list of accomplices exhibits the names of 21 Dacoits, inclusive of himself.—*Translation of a further extract from the narrative of the life of Dacoit Approver Himtya.*

as in the last business were engaged in this, as brought by Nawal Naique, and Johurree brought the following, besides :—(Here follow the names of 14 other men, making a total gang of 46 Dacoits.) But I have made a mistake: the robbery was not at Rairee, but at the Ghat (Paplee or Ambolee Ghat), 8 koss from Kholapoor, near Sawunt Warree, while the force was on its march for the reduction of the Fort of Rairee, near Vingorla.*

(True translation.)

(Signed) CHARLES HERVEY, Captain,
Assistant General Superintendent.

* *Note by the* A. G. S.—Rairee, near Vingorla, was taken by General Sir James Keir in 1818, and he had been reinforced by Colonel Dawse with some Madras troops; and it was in the latter officer's camp, while pitched in the Dapoolee Ghat, that this Dacoity was committed.—C. H.

A List of the Wandering and other Predatory Tribes in the habit of infesting the Districts of the Bombay Presidency, with their Occupations, both ostensible and real.

1. *Kul-Kôrwahs*, i. e. *Rankhaikarees*, some of whom occasionally, as long as they remain unsuspected, locate themselves at villages. Ostensibly they are basket-makers. Some will hire and cultivate fields (such particularly are many of those who frequent the Dharwar Zillah), and let themselves out as daily labourers, as village musicians, &c. ; but they are *all* professional gang robbers and burglars. They are to be found throughout the Deccan, wherein they are styled Kaikarees ; but in the Belgaum and Dharwar Zillahs, and in the Carnatic, they are known as Kulkôrwahs. In other tracts they are differently known, and called according to that they may visit.

2. *Mori-Kar-Korwah*, or "*Poongee Korwahs*," are a branch of the *Kul-Korwah* tribe. Ostensibly they are jugglers and showmen, and players on blow-gourds (Poongees), and under guise as such they travel about ; they subsist by gang robbery and burglary, and by passing base metal for gold. These are altogether vagabonds, and may be found in the Bellary and Dharwar districts. The *real* jugglers are a distinct people, called Yergolhs and Golhurs, residing particularly in the Madras territories ; and these are *not* professional thieves, though some of them will occasionally join those by whom they are represented.

3. *Huggul-Kaikya-Korwahs*, a section of *Korwahs* whose *women* are the thieves, thieving by day in regular gangs under their respective Jemadarnees, or female leaders. Each gang is provided with a bunch of keys and picklocks of various kinds and sizes ; they resort to a village, pretending to beg for alms. When any house is observed to have its door locked up in any unfrequented lane, the inmates being gone to their fields, the leader picks open the lock and enters, while one of her gang stands before the door covered over with a "Saree," and a basket on her head, as though, to any passenger, at the door begging alms ; the rest of the gang stand off at different distances. On the Jemadarnee coming out with her booty, she fastens up the door, and the whole quietly decamp. Should any one seem to have any kind of suspicion regarding them while the leader happens to be within the premises as above, the woman at the door first engages his attention by producing a rupee or half rupee, pretending to wish to be informed as to whether it is good or bad, and in doing so, she purposely gets up an altercation, and then suddenly lays hold of him, and vociferates that he had been insulting her, or taking liberties with her. Upon which the other women, one by one, run up and shove him about, and drag him away. The villagers gather round them, and thus, while attention is drawn off from the house in which the Jemadarnee is, she manages to slip out, and to make off with her plunder. Their men are basket-makers,

and also cattle-stealers : they perform all the ordinary household duties of the women—looking after the children, cooking the food, &c. The women also pretend to be fortune-tellers : an old crone will under such a character go to a house where only a female may be left in charge, and ingratiate herself with her by pretending to know her history, what troubles her, or such like, what children she will bear, &c. She then requests to place her " Saree" over her face, and then she breathes upon her eyes, blows into ears, and mutters some supposed charms, and so on. In the mean while one or two of her associates, who have been lurking close by, step into the house stealthily, and carry off whatever they can readily lay hands upon. After they have gone, the ceremony is pronounced accomplished, the housewife is uncovered, and the old woman departs with a present, leaving the now quite bewildered dupe to ponder upon what she has been told of her destiny, only afterwards to discover that the house has been robbed.

4. *Koonchee Korwahs,* another branch of the Kaikharee tribe. They make brushes called " Koonchees" (whence their cognomen) for weavers' looms ; they snare game. They have not as yet been discovered to be thieves or robbers, except that their women will thieve if they can, and that they will steal ears of corn from the fields as often as they can. On such occasions they are called " Boontee Chors."

5. *Oop Belgar-Korwahs.* These deal in betelnuts, salt, &c., and are carriers. They are not professionally robbers, but will sometimes join the gangs of Kulkorwahs, and rob with them.

6. *Agadee Korwahs,* or " *Koot Kaikarees,*" buy women, and let them out as prostitutes, by which means they subsist. They locate themselves in cities and in camp bazars. Some of them make and sell baskets and brooms. These, like the last, occasionally join the expeditions of the regular robbers of the tribe.

7. *Wajjuntree Korwahs* reside mostly in villages, where they own fields, &c. ; they are the *real* village musicians, and not robbers. Occasionally one or two of these are in the secret of the Kulkorwees.

8. *Lumbanees,* or *Brinjaras,* are sellers of firewood and carriers, and dealers in grain and salt : they also deal in cattle. Many of them are highway robbers, gang robbers, and cattle stealers. They do not practise burglary ; but sometimes some of them join the Korwahs of Canara and Dharwar in the latter crime;—to be found everywhere in the Dharwar and Belgaum Zillahs, and about Moondurgee Copal, and indeed everywhere. Certain branches of this tribe are believed to be professional robbers, under the assumed disguise of those of the tribe who are really carriers, &c. ; but much has yet to be learnt regarding their habits as robbers. The Assistant General Superintendent has already reported upon them.

9. *Wuddurs* are excavators of quarries, wells, &c., and diggers of earth generally. They sell pickaxes and shovels, and raise mud walls, &c., but many are entirely robbers, both by night and day—at day on the highways, and at night in gangs upon houses. They are stated to wound and commit murder on such occasions. Some join the Kulkorwahs in burglary, but these people have not yet been sufficiently inquired into, for there are entire families

of them who subsist by honest livelihood, and live apart from the robber portions of the tribe : they are called *Sunki Wuddurs* and *Mun Wuddurs*, but the section of the tribe called *Bhundee Wuddurs*, who excavate quarries, and make and sell mill-stones, are not robbers.

10. *Guntee Chors* are called also *Ochlees*. They are the "*Oothaee Geerees*" of Hindostan, and by us would be called pickpockets and shoplifters. They are permanently located in certain villages and districts, but periodically sally forth, attended by their wives and children, on their pilfering trade, and frequent bazars, fairs, and other crowded assemblages, wherein they dexterously contrive to cut off pockets, snatch away ornaments from women and children, carry off cloth and other goods exposed for sale in shops and stalls. They practise by day, and do not rob at night, or on the highway. Originally those of the Deccan are stated to have sprung from the Wuddurs.

11. *Bedurs* are, in the Southern Mahratta Country, what the *Ramoosees* are in the Deccan, and the *Vasees* in Hindostan. They live in villages in general service, as sepoys, or as cultivators and labourers : they are also Wuttundars in the capacity of village Tulwars, Naiques, Hullubs, Shetsunnudees, and village watchmen generally ; but many of them are nevertheless secretly gang robbers and highwaymen ; they are also styled *Punj-gallas*. They have yet to be inquired into.

12. *Jutts* are Mussulmans, and in Hindostan, as well as frequently in the Deccan, are known as *Mooltanees*. In the Carnatic they are called also *Kummes*, large bodies of whom used to be in the service of the refractory Dessai of Kittoor. Ostensibly they take service and cultivate lands, but among robbers they are known to be altogether thieves, burglars, gang robbers, horse-stealers, cattle-stealers, and highwaymen. They are stated to have been so from long descent, but have yet to come under further observation : they frequent the Southern Mahratta Country, and the Nizam's Country. Many Mooltanee Dacoits have been seized by the officers of the Department higher up.

13. *Chupper* or *Chapah-bunds* are Mussulmans, and some of the calling too are *Telingees* and *Kougahs*. They reside in fixed villages, particularly in the valley of the Kristnah, in the neighbourhood of Chimulgee and Moodebehall. They periodically sally forth, uttering counterfeit coins, at making and passing which they are most expert and cunning. They spread everywhere in the Madras and Bombay Presidencies, and in the Nizam's Country, penetrating even up into Hindostan. They have already been especially reported on.

14. *Ramoosees* are village watchmen, receiving their regular apportioned village huks for the performance of such duties. They undertake to track up all robbers, failing in which they used to have, according to old custom, to make good *half* the amount of the value of the property plundered, *to be able to do which* they would go and rob some one else. Some are cultivators ; but secretly they are gang robbers, highwaymen, and burglars ; and they often commit murder when engaged in robbery. They exist everywhere in the Nuggur and Poona districts. They are not essentially, however, the Bedurs already noticed, though similarly employed, and many, like them, hereditary robbers.

15. *Kathkurree*, makers of Catechu, which is produced by the destructive distillation of the Khair tree or *memosa capchu;* they also make charcoal, collect gums, and frequently take service as farm helpers, but in this they are inconstant, leaving their employment without reason, and sometimes without wages. They are nomadic during the fine season; in the rains they settle down in small huts near villages, and cultivate gourds of kinds and some little rice. Towar appears to be their residence during the rains; as soon as the crops are housed they resort to the jungle and make charcoal, &c. They are not admitted to rights of Hindoos; the women wear large strings of white and other beads about their necks, and, though not so industrious as the men, are still to be found working as labourers for the Coonbee; they commit petty thefts of grain, fowls, &c., and occasionally rob a benighted villager of his clothes. The number of this tribe is small, and I think they are allied to the Dhers.

16. *Katoreçs*, an aboriginal race of very diminutive men, infesting the hills and wilds of the Northern Concan, and known as "*Maila Beels.*" They are incorrigible robbers and highwaymen, pretending to sell firewood, forage, charcoal, and wild honey, &c., and to take labour. They are of low caste, and are not allowed to reside within any village. There is always great mortality among them whenever they become imprisoned.

17. *Pardhees.* These often reside in villages, and are village watchmen, like the Ramoosees. Such men pretend to be the peaceable portion of the tribe of *Pardhees*, well known as travelling shikarees, snaring and selling game, and living by the proceeds. They have matchlocks, swords, and spears, and hunt large game; but they are bold and very indefatigable robbers, climbing over the highest walls. They are to be found in Khandeish and Berar; they go long distances where to commit robberies, and are said to often attack and plunder treasuries.

18. *Bheels*, like the Ramoosees, live in villages, and are watchmen, but rob and thieve as often as opportunities offer; they inhabit the Khandeish and hilly ranges beyond it. Those located between the Taptee and the Satpoora Hills, north of Surat, are known as *Wahweehs*, or *Wusawehs*, and are great robbers.

19. *Oochlee-Kaikarees* are another branch of the Kaikaree tribe, and, like the Oochlees before noticed, are bazar thieves and pickpockets. Their homes are in villages, like the Gam Kaikarees. They attend fairs, bazars, &c., and contrive in the crowd to snatch away ornaments and other property. Both men and women are so employed, and even their children. They travel about on such excursions, and are to be found in the Poona and Sattara Districts.

20. *Bamptes*, another well-known class of petty thieves. They look like Mahrattas, and they reside principally in villages, where they have fields. As a pretence only, when on their expeditions, they assume the garb of Brahmins, and visit bazars and such crowded places in the same manner as the Oochlees. They have the address to be allowed to sit near Brahmins or other respectable persons at their shops, while conversing with whom they adroitly manage to appropriate anything valuable that may be within reach. They alight also where travellers may be, and get to sit and talk with them, and then pilfer

them in the same way. They infest the country about Meritch, Tasgam, Kolapoor, Sholapoor, Poona, Sattara, &c., and are the expertest of the light-fingered gentry.

21. *Bazeequrs* are Lingayuts, live in villages, and cultivate lands. Seven, eight, nine, or ten of them repair in a body, magnificently dressed, to the great fairs or markets, with rings on their fingers, and valuable necklaces round their necks. One or two of the gang pretend to be Sahoocars, and seemingly as such establish their booth next to that of some rich merchant, come like the to the fair, displaying bales of fine and valuable cloths. The leader of the gang then, taking with him plenty of ready money, repairs, accompanied by his people, to the shop of some cloth merchant, and pretends to wish to make large purchases of cloth. This leads the merchant to open his bales; in looking over the contents of which the pretended purchaser dexterously contrives to pass down to his associates, who stand by pretending not to belong to him, one or two piece goods from every bale he inspects, which they pass on to others, standing at different intervals in the bazar. In the mean while the pretended merchant officiously packs up each bale, so that the real owner does not know of what may have become extracted therefrom till two or three days subsequently he considers it necessary to count over the contents of each. These people travel about in the above manner in the Sholapoor and Akulkote countries, and in the Nizam's territories, and elsewhere.

22. *Teen-namees* are stated to be a class of Thugs, of the caste of those Gosains who mark their foreheads with three streaks of paint, indicating that they are the Teen-namee, or three-named Gosains, a peculiar race of those religious mendicants who have three names. They dress scantily, like the Gosains, holding a cane in one hand, and an alms dish in the other, and a bag hanging over the shoulder. They answer all inquiries by declaring themselves to be going to Kasee (Benares), or to Rameswur (Ceylon), or to be returning therefrom, and they will live for several months in some large town or other, observing what Sahoocars are in the habit of despatching bullion, &c; and when the "Kurreas" (called in Bombay Angrias), or men entrusted with the conveyance of such treasure, sally forth therewith, they follow them, and, ingratiating themselves into their confidence, often manage, like the more regular Thugs, to strangle and kill them; they dispose of the corpses in *round* holes, Thugs using *oblong* ones, which is the chief distinguishing feature between them. Over these graves they will alight for several days, cooking their food there, &c; and at length, when all signs of the earth cracking or sinking where the interment has been made, have been carefully corrected, they depart with the booty plundered. These people are said to travel in all directions, and to be met with everywhere; but though the Assistant General Superintendent has often met men of this tribe such as they are or seem to be, he has not yet had any cause to believe that the men above described really now exist, whatever they may have done before, though all his approvers say they still occasionally murder solitary travellers as above, when a native of any distant province, and not likely to be missed.

23. *Gand Biggarees* are also stated to be a class of Thugs, in the garb of Gosains, wearing cloths of the color of turmeric. They go about with

"Cower" baskets, containing expressed oils, and other liquid drugs, selling the same. They travel in bodies of from 10 to 20, having "pals" or tents when they alight anywhere; they too are stated to practice Thuggee after the fashion of the Teen-namees, viz. those who *pretend* to be Gand Biggarees and vendors of physics.

24. *Mang Ramoosees*, like the Ramoosees, reside at villages, and serve as watchmen, for which duties they have village claims on which to subsist; but these too are gang robbers, burglars, and highwaymen, as well as very dexterous in coloring and passing off brass and other metals for gold; they belong to the Sattara, Poona, Kolapoor, the Moghellai, and other countries; they have lately been found to be "*pucka Dacoits*," and have been mentioned by the Assistant General Superintendent in his last annual report.

25. *Per Mangs* are those Mangs who, like the other village Dhers, reside outside of a village. They make ropes of leather and hemp, and beat tom-toms, and are Wuttundars, and as such having their official "Nemnooks" accordingly, but they, too, are robbers, &c., and are well known as such. They reside principally in the Sholapoor Zillah, as well as in the Ahmednuggur, Poona, Sattara, Kolapoor, and other countries.

26. *Garodee Mangs* are altogether wanderers, and showmen, jugglers, and conjurors. But they also are robbers, and gain information of good places to rob by performing as above before Sahoocars or other rich persons; but these do not rob on the highways, or dig into houses like the common burglars. They are to be met with everywhere, and the Bhat or Khunjur Dacoits of Hindoostan are said to have originally been a branch tribe of them.

27. *Arre-madgur Mangs*, like the Per Mangs, alight outside of villages. They are tanners and shoemakers, and are also said to be robbers; and are to be met with in the Sholapoor country, and about Punderpoor, and Ahmednuggur, and in the Nizam's Country.

28. *Chutturguttees* are picture painters. They have "Potees" or books full of all kinds of pictures and portraits, which they go about showing, and chaunting verses in explanation of the story or tradition of each, by which means they contrive to gain information of good places where to commit robberies, and which, associated with *Bagrees*, and often with the Deccan Kaikarees, they commit at night accordingly. They also are burglars, but never go armed on such occasions, except with a long stick or "Lathee"; many infest the Northern Concan.

29. *Bangrias** are also wanderers, apparently are fishermen, and darners of woollen kumblees, and beggars; some, too, rear and sell buffaloes. They are robbers and burglars, and the oftenest associated with the Chutturguttees, in whose company too they are to be met with travelling about. The Bagria Dacoits of Hindostan are not the same people below the Gunga river, *i. e.* in the Concan, Sawunt Warree, and Goa countries; these Bangrias are called *Thakoors*, and are not believed to rob in those tracts.

30. *Dowree Gosains* are a class of religious mendicants, some of whom

* Bangria is a name of one portion of the Konkan Coolees, or rather of a large family, the head of which is the present Rajah of Towar; Bamlia is another family name.

are vagabonds, while others have fixed residences; they go about for alms in bodies, beating the while the "Dowra," or peculiar drum they are recognized by and are named after; they are both gang robbers and burglars. They are also called *Mendjogees*, and are to be met with everywhere.

31. *Josees*, a class of wanderers, are beggars and fortune-tellers, pretending not only to divine the future, but venturing also to say what have already been the histories of those they beguile. By such means they gain access to the houses of respectable and wealthy persons, and plan their robberies accordingly, which they commit at night; they often associate themselves on such occasions with the Dowree Gosains. They use only "Lathees" or sticks. They are called also *Boorboorkés*, from a kind of sounding instrument, upon which they play when in honest disguise.

32. *Mahratta Bunjarees* reside at villages, and serve as watchmen, and cultivate fields. Really, most are gang robbers, burglars, and horse-stealers. At day time they are often mounted highwaymen, robbing treasure, or convoys of goods, &c; they keep good horses; they mostly reside in the Nizam's territories, where they are also called *Kolies*.

33. *Takkarees* are wanderers, travel in gangs, and are Mussulmans; apparently they are makers of chekkies, or grinding stones, and donkey rearers, but they are gang robbers and burglars: during the hot weather some of their gangs visit the Concan; and in the rains they keep about the neighbourhood of Ahmednuggur, the Bala Ghat, &c; many of these have been seized by the Department.

34. *Kolhātees* are wanderers, but some, by way of greater secresy, reside at villages, serving as watchmen. Their women are prostitutes, but are not the same women more generally known as *Kolātnees*—the common dancing women of the Deccan. They keep packs of dogs for hunting purposes; but they are great Dacoits and highwaymen, but are not burglars. They infest the Berar and Khandesh, and many have been arrested by the Department. They are not those of this class who are known as "Son-Chirrees," who, both men and women, are tumblers, and walk on stilts, dance on ropes, &c; the Kolhātee Dacoits are properly the "Dookhur Kolātees," eating *pigs*, and pretending to live by making and selling combs made of bones.

35. *Tākinkārs* live at villages, having the appearance of being common Mahratta Koonbees. Ostensibly they are menders of mill-stones, like the Kaikarees, night guards, and shikarees, but they are gang robbers, burglars, and rob on the roads. By going about pretending to mend chekkies, they get their information as to what houses to attack and rob; they infest the Khandesh, Berar, and Moghullai countries, and of them, too, several have been seized by the Department. They use spears, matchlocks, and swords.

36. *Bhats* are the *Khunjurs* of Goondwana, and the Sausees or Sausyas of Hindostan. They are the most desperate of all Dacoits, and go about in the Deccan as though belonging to the class of people known as Goozerattee Dombarees, or showmen. They are a very bold people, and their hour for committing a gang robbery, whether upon the house of a Sahoocar, or upon any Government treasury, is invariably nightfall; they have now been nearly all suppressed by the Department.

37. *Kālbhilas* travel about in the disguise of Jogees and Gosains, selling medicines, and accompanied by their tatoos, asses, and bullocks: their women are dressed like those of the Bhats. They too are gang robbers. They get their information by going about as vendors of medicinal drugs, and as beggars. After committing any robbery they quickly bury their booty and disperse, and two or three months subsequently they contrive to recover the plunder, which then is taken to their encampment, where it is divided. To be met with in Beras and Berarhuttee, &c. Their arms are spears.

38. *Purdūsee Newatees* are a class of wandering Mussulmans: they take service with Sahoocars as sepoys, and after some little time a gang is assembled; and their masters robbed. They also keep horses, and are often also burglars. They infest Hindoostan, Malwa, and Guzerat.

39. *Khutboos* are a tribe of wanderers, who of an evening exhibit figures of men and women that are made to dance and act; they also catch fish. Their women are very expert at tatooing, or making representations in gunpowder on the arms, &c. of any one wishing it, as done by sailors, and they are called therefore "Putchas." Are everywhere in the Deccan, and are called also "Kheelee Kyunturs." They are not robbers or thieves.

40. *Doorgee Murgee Wallahs* are also wanderers. Both men and women go about with wooden images of idols, dressed up with ornaments made of brass. They deposit these in coloured boxes and in baskets, which are carried about by their women or upon buffaloes, and by exhibiting which they beg money. The men carry whirligigs, which they spin round and round, and they pretend to strike their bodies with a kind of whip, and play upon tom-toms, and so beg alms. They are not robbers;—are everywhere in the Deccan.

41. *Waid Golhs* are travelling quacks, dressed in turmerick coloured clothes. They sell drugs and medicines. Their women beg, and their children are ventriloquists. They are not robbers *passim*.

42. *Khūr Khūr-Moondés* are also wanderers: they smear their mouths and breasts with food, as though afflicted with vomiting fits; and in that way quickly get alms by disgusting beholders, who are glad to get them to move off. They are not robbers;—may be often met with.

43. *Gissarees* are wandering blacksmiths. They sometimes rob in the Concan, but are not generally robbers, though some are often in the secret of gang robbers, whose spears, &c. they sometimes make up for any meditated robbery, as was done on the occasion of the Dacoity by Bhat and Lumbanee, Dacoits at Bhagulkote, in November 1845.

44. *Dhōwurs* are travelling smelters, and make baking-pans; are generally to be met with in the Sattara country, in the Concan, and on the Ghats, and wherever iron ore may be found.

45. *Dhasrees* are wanderers. They dress themselves fantastically, and dance before people of a night; at day they beg, and are everywhere.

46. *Dhōmbārees* are travelling showmen and rope-dancers, both men and women, and walk on stilts; their women are the "Sōn Cheerees" before mentioned (under No. 33) *passim*.

47. *Phansee Pardhees* are the prototypes of those Pardhees who are above shown (under No. 16) to be gang robbers. They are only travelling Shikarees, poor and ill-clad. They snare game—partridges, quails, antelopes, &c.

48. *Zāt Gāhs* are a wandering tribe of Mussulmans. They are wrestlers and tumblers. At night they assume women's clothes, and dance before crowds.

49. *Soorga Seedees* are travelling jugglers and mimicks. They wear huge turbans, ornamented with peacocks' feathers; and bedaub their faces like so many clowns and pantaloons.

50. *Jogees* are pedlars and hawkers, selling pins, needles, looking-glasses, beads, &c. It is stated that some of these are occasionally Thugs. My predecessor, the late Captain Burrows, thought so; and arrested a great number of them, but without any results.

51. *Garodees* are Mussulmans and snake-charmers: they wander about as such.

52. *Luskurree Seekulgurs* are Mussulmans and wanderers, going about in bodies of from ten to twenty men, who all encamp together outside of villages, like the Kaikarees, &c. They make sheaths for swords, and sharpen and polish swords and other weapons, &c.

53. *Bunjaras* are those Lumbanees who go about with large convoys of cattle, laden with grain and other goods, in which they deal; several too deal in cattle, large droves of which they bring down from the Deccan and from Khandesh. Many of them are important Sahoocars. It is their disguise that the Lumbanee Dacoits assume.

54. *Chirree Mars* are bird-catchers from the coast of Madras: properly they are Korwahs;—they talk Teligoo. They get advances of money for feathers, and then sally forth in bodies of from ten to twenty, stretching right across the Peninsula into the Concan, &c., catching principally kingfishers, the skins of which they take to the Madras coast, from where they are exported to China, and there made into fans; and they are gang robbers as often as they find the opportunity to be so. They take with them supplies of nux vomica and other poisons, which they declare they use as antidotes to bites from snakes in the swamps of the Concan, where principally they find the birds above mentioned.

55. *Dukkulwars* are travelling basket-makers and beggars. They have some old established village "huks" from the Mangs.

56. *Punchpotres* are wandering beggars, getting their alms exclusively from carpenters, blacksmiths, and goldsmiths.

57. *Gopalls* travel about in parties of ten or twelve, and like the Dombarees and Phailwans, are showmen. They are also called *Irgopalls*, and are to be frequently met. They are not robbers.

58. *Bhonde Koomars* are also wanderers. They alight outside of villages. They make figures in mud of horses, elephants, &c. which they sell; also hooka chillums. They are not robbers.

59. *Charuns* are traders travelling about with large droves of pack bullocks. They visit the Concan, where they make their purchases, which they convey to the interior, and dispose of. They also purchase and bring down

from Guzerat and Malwa large herds of cattle, which they sell as they travel along. They are also called *Herahs*. A great many of them reside in Katteyawar. Each man is generally armed with a spear, a sword, and a buckler. They have the same appearance as the trading Bunjaras from Khandesh. Their habits as robbers have yet to be ascertained, though they are believed to be Dacoits.

60. *Sir Bhungees* are also wanderers, and are like the Gosains. They use human skulls from which to drink water. They are also a kind of conjurors, pretending by tricks to produce milk, liquor, or such like from their mouths. In the skulls they mix up urine and "goor," or sugar, which they drink as a dram, by doing which, and by squatting before houses, as if to ease nature, they extort gifts, in order to be rid of the nuisance they cause. They are believed to be also gang robbers. They are also called *Aghorees*.

61. *Nundee Wallahs* are also wanderers, and teach bullocks, &c. to do whatever they are bid, by exhibiting which they earn their livelihood; are not robbers.

62. *Bunder Wallahs* are wanderers, and monkey showmen. There are two tribes of these people, one a section of Kaikarees, and the other are Mussulmans.

63. *Junglee Sonars* are journeymen smiths. They make rings and other ornaments, which they go about selling, accompanied by their donkies.

64. *Bhowre* or *Bhoogre Khillane Wallahs* are wandering beggars. They beg by exhibiting huge spinning-tops, or "Bhowrahs" or "Bhooggras," during the revolutions of which they observe a profound silence, as though absorbed by the performance.

65. *Pārôts* go about with models in wood of temples of various kinds, which at night they illuminate with lamps and torches, and play music and sound conchs in front of them, and so collect money and subsist. Their women beg by day. They alight outside of villages.

66. *Yer Golahs* go about selling frankincense, sandal-wood, kokum, &c. These are different from the Yergolhs mentioned under No. 2, though these too are more commonly to be met with in the Madras country in the neighbourhood of Seringapatam.

67. *Mool Dhāsurs* wear large pugrees, and go about collecting money by standing bare-footed upon thorns, and by pricking and wounding their bodies with divers instruments. During such performances they keep up a kind of music, by blowing through shells, and tapping a kind of gong.

68. *Khunjūrs* are a race of men who are rope-spinners, and make foot-mats of coir, a very useful people; while another tribe so called rear and sell tattoos, and steal them too. The Sansya Dacoits, where thought to be Khunjūrs, pretend to be the latter people.

69. *Chowras* are a tribe of Bhamptes very expert in robbing people while on horseback, in fairs, juthras, and crowded places; they disdain to attempt to steal everything they can get as the Bhamptes do, and will only be tempted by what is valuable, and to rob respectable persons, with which view they themselves dress respectably. There is a colony of them at Jamkher.

70. *Hurdass* are connected with the Chitturguttees. Some Hurdasses form a part of the establishment of a Mahratta family, and are its story-tellers, reading and chaunting kuthas or pleasant tales for the amusement of its members. It is said of the great Sivajee that he was always very fond of attending the assemblies of these "Kutha" readers. It is a favourite Mahratta pastime, and the advent of an Huridass in a village is hailed with much pleasure, and he is listened to by a large audience till often quite a late hour. They are not robbers, but go about in small parties.

71. *Phailwans* are a tribe of wandering Mussulmans. They exhibit as wrestlers and gladiators, and are very athletic, performing remarkable feats in gymnastics, sword exercise, &c. Many of them are also very expert at all kinds of tricks and displays of legerdemain. Their children are very intelligent and agile. These men are honest.

(Signed) CHARLES HERVEY, Captain,
Assistant General Superintendent.

Assistant General Superintendent's Office,
Belgaum, 26th May 1852.

Extract, paragraphs 1—66, *from a Report by Lieutenant* C. BARR, *late 2nd in Command of the Kolhapoor Infantry, dated the* 1*st January* 1852.

1. For centuries past, the Mangs have occupied a prominent place amongst the predatory tribes overrunning the Kolhapoor Districts, and have in all ages attained an unenviable notoriety for their wild untameable habits, their great cunning, hardiness, and predilection for outrage and robbery.

2. Of the Mang population, which is estimated at one sixty-fourth of the inhabitants of the Kolhapoor State, the greater proportion occupy that tract of land which is embraced by the following boundaries, viz :—

On the north, the River Warna.

On the south, an imaginary line drawn at right angles to the Kagurda Ghaut.

On the east, the River Kristna.

On the west, the Shahadurnee Range.

3. The remaining families are distributed over the more southern districts, included in the following boundaries :—

On the north, the line above mentioned.

On the south, the Belgaum Collectorate, and Sawunt Warree Territory.

On the east, by a line drawn from Kagul to meet the River Malprubba at Duddee.

On the west, the Shahadurnee Range.

4. The Mangs have, from the earliest period, been held in the lowest estimation, taking their position in the social scale below the Dheds, from whose hands they will eat, but who, in return, hold themselves contaminated by partaking of food dressed by a Mang. Association with one of their number entails pollution to all other castes. Feeding on carrion, and such game and wild fruits as the country afforded, living as outcastes from the haunts of their fellow-men, hated by all, and bitterly persecuted, at times, by the reigning authority—when their services were not in requisition to fill the coffers of the State—this tribe has been thrown into a condition of the most abject want and deplorable misery.

5. Shunning the populous districts, they sought the shelter of the wilds and fastnesses of Pundra Puri, the Mulkapoor Range, the Pandeo Dhura and Sat Doongree, whose highlands and forests proved to them of easy access. Here, secure during the day from all attacks of their enemies, and comparatively at their ease, this restless people, starving probably in the midst of surrounding plenty, driven by want, and not a little by inclination, planned the night robberies and distant forays : the details of which would lead one to believe that the perpetrators were far from wanting in talents, which, if directed into the proper channel, would lead them to become useful members of society.

6. The Mangs may be taken as one large family, resolving itself into three classes, differing but little in their customs, and maintaining the same form of religious worship. Each class takes its designation from the peculiar occupation of the members composing it. We have—

1st, The *Nuda Mang*, who makes hide and hempen ropes, brooms, and baskets for the villagers.

2nd, The *Holad Mang*, who beats the drum (Timkee), and plays upon the crooked horn (kurna) at public festivals, and at birth and marriage ceremonies. He it is who carries the extreme sentence of the law into effect upon malefactors under sentence of death. Amongst this class are also to be found shoemakers and workers in leather.

3rd, The *Ruckwaldar Mang*, as his name implies, is a guardian or watchman, and is supposed to protect from violence the village under his charge, as well as the (tanda) or caravan of bullocks, whose escort he undertakes.

7. Of the three classes, the Ruckwaldar Mang presents the anomaly of exhibiting the worst and best features of character. He is, on the one hand, when persecuted, the most daring and restless; while, on the other, if well-treated, he is quiet, faithful, and obedient to orders.

8. The *Holad Mang* would appear to be the most domesticated, for finding employment in honest labour, and from a natural inclination to work, he joins seldom, if ever, in the forays and gang robberies entered into by his more lawless brethren. On this account, he is looked down upon by the Ruckwaldar and Nuda Mangs, who seldom associate with him, and never intermarry with a family of his class.

9. The Mang robbers conceal, to the utmost of their ability, their lawless actions from the knowledge of their wife or wives (for they rejoice in plurality of partners). It is safe, they think, so to do, as women's tongues will wag, and continual quarrels arising of jealous feeling, it is within the bounds of probability that the household being at war, the unwelcome truth would out, to the destruction of the too confiding master of the belligerent dames, who are consequently kept in the dark as far as the movements, raids, and forays of the gang are concerned.

10. Honesty among thieves is a maxim strictly adhered to by these clever robbers: although drawing no distinction between "*meum*" and "*tuum*" with reference to the property of others, they are not known to exercise their profession upon their comrades.

11. *Amor patriæ* is a peculiar and marked characteristic of the Mang. Only when hard pressed, and when detection, and its frequent consequence, death, stares him in the face, will one of their number consent to quit his own district to seek a hiding-place elsewhere.

12. Robbery, although their natural profession, is at all times considered by the Mangs as an offence to be expiated, and one for which absolution is demanded and obtained at the hands of a Brahmin, or Linguet Priest, at the expense of a new pair of shoes to the officiator, and a distribution of inconsiderable alms to the indigent poor. Thus washed of the clinging sin, the

Mang enters upon a fresh infringement of the law, in a manner spotless, as far as his own conscience and the priest are concerned.

13. The Mangs, in common with the Ramoosees and Thugs, when employed in plunder, or when they wish to communicate secrets in the presence of other persons, use a peculiar slang language, which they take precaution to prevent from becoming known out of their tribe. A specimen of the slang used by the Mangs and Ramoosees in these districts is annexed to this Report. Should it be desirable, I can collect many more phrases, and increase the present stock to a considerable sized vocabulary. But it being expedient that as little delay as possible should arise in the transmission of this Report, I did not feel myself justified in keeping it back for the purpose of gaining further information.

14. The Mangs have a recognized system of outrage, which, together with their superstitions, marriages, birth and death ceremonies, and such other matters as appear to be of sufficient interest, I will now proceed to detail.

15. The Mangs are distributed into bands of from ten to twenty, or fifty, each under the order of a Naique.

16. These Naiques are not self-constituted, but chosen from the band by a majority, and their election depends entirely upon the opinion of their *confreres*, as to their skill in the use of arms, their bravery in raids and forays, and integrity in the fair distribution of spoil. They are not hereditary, but the fact of the father having been a Naique will, in case of his demise, give a claim upon the lapsed Naiqueship to his son, should he be otherwise considered fit for the responsibility of the charge.

17. The Naique is looked upon as the father of the clan, who pay the most implicit obedience to all his orders. His person, together with his property, is inviolable. He takes precedence at all feasts and councils, and his advice is sought on all points, both when public or private interest may be concerned. In disputes his decision is final. On him rests the responsibility of carrying out the plans of robbery. He maintains the family of such of his gang as are unfortunate enough to be slain in conflict, or are apprehended and cast into prison. With reference to the latter, he is expected to use his best endeavours to effect their release, sparing neither money nor energy in the attempt.

18. To each band of Mang robbers is attached an informer, who generally acts also in the capacity of broker, advancing money in small sums to such of his customers as may need it, in the full certainty of repaying himself 100 per cent. from the proceeds of the next gang robberry.

19. The informers are, for the most part, bangle-sellers, (Hassars) coppersmiths, (Tacubut) goldsmiths, and Ghandhees, or druggist perfumers. From the nature of their business they have free access to the houses of all, and are admitted without suspicion into the private apartments of the women of all classes.

20. Taking advantage of the opportunity thus afforded him, the informer strictly scrutinizes, while exhibiting his wares, the approaches to the dwelling, the means of its owner, and the disposition of his jewels and household pro-

perty. Primed with this information, he proceeds to disclose the result of his wary labour to the Naique of the gang with which he is connected.

21. The *pros* and *cons* are discussed by the gang, and the plan of proceeding matured. All are ready for action, and await the first obscure night, when, under cover of darkness, they may carry their designs into execution. Preparatory to the attack, each member of the gang receives from the Naique detailed instructions as to the part he is to take in the transaction. The greatest share of the danger falls to the lot of the eldest hand, who considers himself to be honoured in no small degree by the preference.

22. The young and less experienced members are told off to watch the lanes and approaches in the vicinity of the dwelling, and to give the alarm in case of succour.

23. Upon the night agreed on, the gang assembles in any broken ground that may afford shelter from observation, or in the bed of a nullah, in the vicinity of the spot which has been selected as the scene of action. Each man moves, carrying with him a number of stones, which he places at intervals upon the roads leading to and from the dwelling to be attacked, thus ensuring to himself a ready weapon of defence in case of need. The Mangs are generally excellent marksmen, and very expert in throwing stones, seldom missing their object, even in the darkest night.

24. On nearing the village, the party light their Kakda (thick coarse wicks of cloth) with the aid of flint and steel, the first application of which is accompanied with an invocation of the goddess Maha Luximee, or Kalee Davee.

25. The gang then take off their shoes and leave them, together with the scabbards of their swords, in charge of one of their number; thus lessening the chances of detection in case of meeting with opposition, or when in danger of being apprehended.

26. It is the custom of the Mang robber on all occasions to avoid purchasing his arms and clothes from any settled resident of a city or village. He knows that, in the event of either falling into the hands of the authorities, it would go far to lead to his conviction: for the vendor, upon being referred to, would, in most instances, be able to recognize the articles sold.

27. The Mang seldom wastes his money in purchasing arms, trusting generally to his ability of providing himself from the stores of his neighbours.

28. He applies to the Seekulgurh, or itinerant tinker, for his scabbard, under the certainty that he will not be in the way to identify it should it fall into the hands of the authorities.

29. Thus supplied with arms, the Mang takes advantage of a market or fair to purchase the wearing apparel of which he may stand in need. There he can buy without observation, and should his clothes happen to be seized, no trace exists which can lead to conviction.

30. But to continue, we left the party approaching the outskirts of the village with their lighted wicks.

31. On entering the house to be plundered, the first proceeding is to secure its inmates. The party, if unmolested, commit no personal injury, but

when interfered with, they resort to the most cruel and cold-blooded atrocities; and, in the event of refusal to point out hidden treasures, have been known to proceed to torture in order to attain their end.

32. These robbers do not stop short at murder in cases where opposition is offered, but it is satisfactory to know that this extremity is only resorted to when they are wounded by the opposite party. Should a coveted ornament be difficult of displacement, however, they do not hesitate to amputate the offending limb in order to secure the spoil.

33. The persons of women are religiously respected, no violence being ever offered to them under any circumstances. Threats are mainly employed to induce them to give up such property as may be in their possession, but on no occasion are the Mangs known to lay hands on the sex, nor will they despoil them of such of their wearing apparel as may be on their persons. This circumstance is noted by Colonel Sleeman as a feature in the character of the Dacoits, and ascribed by him to the respect entertained by all Hindoos for the female sex.

34. The castes of Kassars (bangle-sellers) and the Linguet Mallees, who are by birth tillers of the soil, in opposition to the cultivators who labor from necessity or inclination, are safe from injury at the hands of the Mang. The former, because they supply the glass and lacquered bangles by which a married women is recognized from a widow, and there is a superstition that in the event of want of respect being shown to the suppliers, the husband dies, and his widow consequently will cease to wear bangles. The Mallee, from his avocation, and from the respect paid by the Mangs to "earth" and its produce, is safe from pillage.

35. In return for these benefits, the Kassars and Mallees never fail, when called upon, to give refuge to one of the band; and naught less than the most dire extremity will prevail upon them to afford a clue to their proceedings.

36. The pillage over, the gang of plunderers quits the premises, and returns to its head quarters, always selecting a different route from that by which it entered the scene of its depredations; the outlaying scouts scattered over the suburbs, to watch the lanes, being recalled by a shrill whistle, or by loud communications made to them in the cant language of the tribe.

37. The plunder, if in specie, is at once distributed. The whole amount is divided into as many shares as there are members of the gang, after allowing the Naique or leader, in requitement of his responsible and onerous duties, two shares, and after deducting five or ten rupees to be added to the lawful share of any individual of the band who may have proved himself particularly forward in obtaining the plunder. The lapsed shares of such of the gang as may be slain in the foray, or may have been unfortunate enough to fall into the hands of the authorities, also fall to the lot of the Naique.

38. Each of the gang places in the hands of the Naique one-fourth of his share to be thrown into a general fund, from which are disbursed the expenses entailed by feasts and ceremonies of thanksgiving and rejoicing on return from a successful foray, presents to the Brahmins for absolution, and propitiatory offerings for a turn of luck in the case of continued fruitless expeditions,

offered at the shrine of Bhowanee or Kallee Dewee, the consort of Sewa, the principal deity of the Hindoo Triad.

39. No share of the ill-gotten spoil is awarded to the informer, he being a sufficient gainer by the transaction, from the fact of the jewels, pots, and pans, or such other articles as may constitute the spoil, being purchased by him—generally for one-third of their real value.

40. In the case of trinkets, ornaments, household furniture, &c. falling into the hands of the gang, they are, without loss of time, disposed of to their informer, great care being taken that none of these articles shall remain in the hands of any of the members longer than necessity compels, (particularly of the young hands,) lest a clue should be afforded to detection.

41. Should the informer not be of ready access, the property is hidden in some obscure out-of-the-way place, until an opportunity offers of placing it in his hands. Little time is lost in transferring any gold or silver that may be obtained to the crucible, in order that all clue to detection may at once be obliterated.

42. The Mang, in common with the Thug or Dacoit, is full of superstition, and pins his faith upon good and bad omens.

43. Friday would appear to be a marked day in their almanack, and no inducement will prevail upon a Mang to enter a scheme of violence or house-breaking upon this day, which is set apart for the worship of the Dawee held in most respect by them.

44. Under the following circumstances, a marauding party on the eve of setting out to plunder will invariably turn back, and postpone the carrying out of their scheme until a more favorable opportunity:—

A *single* owl heard hooting.
The meeting of a "borka," or bare-headed man.
One woman passing, carrying a water-vessel.
A crow flying to the left.
A *single* lizard heard chirping.
A snake crossing the path.
A cat crossing the path.
A small species of deer (antelope) crossing the path to the left.

45. The following are looked upon as good omens, and as prognosticating success in the raid about to be carried out:—

A fox heard barking.
Two owls heard hooting.
A crow flying to the *right.*
An antelope crossing to the *right,* or in pairs to the left or right.

46. The Mangs, like the wandering tribes of Bheels and Coolies, trust entirely to their own skill in the treatment of disease. The hills afford them wild berries, roots, and herbs, from which they concoct potions, to be used as remedies in case of sickness.

47. Simple fever is treated by them with doses of the juice supplied by bruised Leem leaves. Rheumatic pains are relieved by application of the milk of shaind (milk bush) or the exuding matter of the Billawa, commonly

used as a marking pigment. Dysentery is treated with doses of opium and the juice of the lime. For dropsy or consumption, the patient is fired with a heated iron on the breast and abdomen. Jungle fever, accompanied with jaundice, is treated by the application of heated copper coins to the temples. Cholera is defined as beyond the reach of medicine. The victim invokes the deity, resigning himself to his fate.

Births.

48. A child, male or female, when born, is bathed in a spot prepared for the purpose. On the 5th day it is taken into the open air, a dinner is given by the parents to the neighbours, and prayer is offered up over the spot upon which the ceremony of washing had been performed. The child is invested with a small gold token, bearing the likeness of the god Khundoba, and with a silver anklet (Walla), in the hope that by this procedure it may be ever under God's protection, and may grow up a promising industrious thief; and in the case of a female, that she may become the happy mother of a family of dexterous pilferers. On the 12th day the place of ablution is filled up. A goat is sacrificed in honor of Khundoba, and partaken of by a party of friends.

49. The child is named by a Brahmin, present for the purpose, who draws up its horoscope, and baptizes it in the name of the deity who presides over the hour of its birth. The parents accept this name, but call the child by any other they may please.

50. The mother of the child and another woman on this occasion toss it from one to the other over its cradle (Palna), the one recommending it to the mercy of Jee Gopal, the other to Jee Govind.

Espousal and Marriage.

51. Among the Mangs, as among the Ramooses and Hindoos, the ceremonies of betrothal, as also those of their nuptials, are performed at a very early age, and on the part of the female, must take place before she has arrived at the age of puberty. Should she be so unfortunate as to reach to this period unaffianced, she is forthwith "married to the God" in their parlance, but literally is attached as a prostitute to one of the temples of the god Khundoba or of the goddess Yellania. The votaries of the former are designated Moorlee, those of the latter are termed Joktin, and on the third of Mangh Wud (February) parade the public thoroughfares in a state of nudity in honour of the goddess.

52. The marriage of the male Mang may take place at any age, and depends entirely upon the state of his finances. If affluent, or possessing the means, he marries young; but many, from straightened circumstances, are unable to mate themselves until late in life. The proposal must originate on the part of the parents of the male, and the father, or in some cases an elderly female relative, is employed in making the necessary enquiries and in looking out for a fit bride for the child. The parents of the female are in many cases known to reject the offers of espousal until the proposing party has proved himself an expert robber; and for this purpose he is subjected to a test.

53. The following was one required by the family of a young girl before accepting the offer of marriage, proposed by one of the Mangs of this district:—

The father, filling a silver vessel to the brim with water, suspended it in such a manner over his bed, that the slighest touch would cause the water to spill, and wake him in time to prevent the appropriation of his property; and required that the young man should give proof of his dexterity by removing it. The Mang, burning with the desire of proving himself worthy of his bride, accepted the ordeal, and in the dead of night successfully achieved his object. The intended father-in-law, to his surprise and delight, was presented by his hopeful son-in-law with the silver vessel which had been removed without his knowledge, and in spite of all his precautions. The Mang had supplied himself with a quantity of dry mould, which he tied in his Dhotur, and using it as a sponge, he stealthily absorbed so much of the water contained in the vessel as would ensure him against the contingency of a drop spilling whilst in the act of removal, or while cutting the cords by which it was suspended. This effected, his task became easy, and was accomplished to the satisfaction of all parties.

54. The parents, having selected a fit bride for their son, proceed to make the proposal in form, and for that purpose wait upon her family. An auspicious day is appointed for this ceremony. The boy's father and mother, accompanied by their friends and relations, visit the intended, and present her with wearing apparel, sealing the compact by placing sugar in her mouth, and by a distribution of betelnut and leaf to the assembled spectators. This rite is termed Mangnee, and once performed, the contract is indissoluble.

55. The village Josee, or astrologer, is again consulted as to the most propitious day upon which to conclude the marriage. The bridegroom is led in procession to the boundary of the village in which the girl is resident. A messenger is despatched to give notice to her parents, who come out to meet the party, and present the bridegroom with a turban and a Shalla or scarf, daub him with sandal-wood paste, and escort him to a house which has been prepared for his reception. This rite is designated Seermuntts Pooja, or boundary ceremony. Temporary sheds are constructed in front of the dwellings of the bride and bridegroom, and in each is erected an altar upon which the rites are solemnized

56. On the day after arrival, the Brahmin Bhut calculates the auspicious moment for tying the knot. This done, he places his Clepsydra or Ghutka Patra near the altar, in order that punctuality may be ensured, for if the ceremony be not performed at the exact moment prescribed, it can be of no avail, and must be deferred, *pro tempore*. When the water clock indicates the time to be approaching, the bridegroom is sent for, and seated upon the altar. The bride's father anoints him with Koonkoo (turmeric and lime-juice), washes his feet, and presents him with another turban and scarf. The bride is then brought in, and seated beside the bridegroom, but separated by a screen or ant-puth. Hymns are recited by the attendant priest, and the screen withdrawn. The marriage is concluded by the assembled guests and spectators throwing rice over the happy pair. The hymns recited on these occasions are mere gibberish, concocted on the spur of the moment, and not taken, as they are pretended to be, from the Sudra Kumla Kurree or handbook of marriage ceremonial of the Sudras (4th Estate).

57. The marriage ceremonies of a widow must be performed after midnight, and with a widower, a widow also officiating. They consist in throwing some pieces of the kernel of the cocoanut into the folds of the Saree of the bride. This is termed Wotee Burnee. A bachelor before marrying a widow must, in the first instance, be married to a Roohee tree (asclepias gigantea), which is transplanted for the purpose, and consequently soon perishing, leaves him a widower.

58. A woman who has outlived two or three husbands, must go through the Wotbhurnee ceremony with a domestic fowl under her arm-pit, in order to appease the manes of her deceased partners.

Death Ceremonies.

59. These rites so closely assimilate with those performed under the same circumstances by the lower classes of Hindoos, Sudras, and others who do not resort to cremation, that it is unnecessary here to record them.

Religion.

60. The Mangs worship all the deities of the Hindoo Mythology, but Parvattee, Doorga Davee, or Bhowanee, (the consort of Sewa, the destroying principal,) is held in the highest estimation; and, under the designation of Jugdumba (the mother of the world), is reverenced as their tutelar deity or Kool Swamee.

61. Each family sets up its household god, to whom prayers are daily offered, and to whose watchful care its members confide themselves. Kundoba, Joteba, Byroba, Mussoba, and Nursoba appear to be great favorites, and are much respected, each numbering many votaries.

62. Other gods are worshipped by the Mangs at stated periods, and on the recurrence of certain festivals, as Gunnesh or Gunputtee, the son of Mahadeo, at the Gowree, a festival held in honor of his mother Purvuttee, Nagoba, the Snake God, on the fifth day of the first fortnight of the fifth month (Shrawan) of the Hindoo year corresponding to July and August. At the hour of death, Rama, an incarnation of Vishnoo (the preserving principal), is invoked, and hence the Mahratta term to expire is Ram Mhunnee.

63. The Dussera, as the peculiar festival of their favorite deity, is celebrated with great zeal by the Mangs. On this day the Davee overcame the monster Mhussasoor, and Rama is said to have marched forth to recover, with the assistance of the monkies under Hunnooman, his Queen Sita, who had been forcibly abducted by the giant Ravana, King of Ceylon. On this auspicious day the Mahrattas set out on their expeditions of warfare, and the Mangs commence their predatory excursions; not neglecting, however, to worship their peculiar household deities, together with the sword, shield, and kunthad (an iron bar, or house-breaking implement), acknowledging the assistance afforded by them during the past year, and praying for its continuance.

64. The Devee Bhowanee, or Kala Dewee, is especially invoked when misfortune befalls the tribe, or when for a space of time they have been peculiarly unsuccessful in their forays; upon these occasions a buffaloe is marked

with red pigment, and set at large in her name ; this the community, when freed from misfortune and ill-luck, offer up as a sacrifice of thanksgiving in her honor.

65. The knife used in this sacrifice is called Chumdra Currug, and is supposed to have been the gift of Bhowanee to the tribe.

Oaths.

66. The Mangs, like the Ramoosees, swear by the Bel Bundur (Bel is a tree sacred to Mahadew, in the same way that the Foolsee is consecrated to Vishnoo ; Bundur is powdered turmeric). The leaves of the Bel are mixed with the Bundur, and applied to the forehead. The oaths taken by the Mangs on cow-dung and salt are considered by them to be most binding. The salt is spread on a cake of cow-dung, and held on the head. The required oath is then repeated, qualified with the imprecation " may the salt that I eat break out on my body in case I divulge any secret of my gang, or give such information as may at any period lead to the apprehension of one of its members."

Memoir on the Police Reform of the Presidency of Bombay.

For a number of years past, Government had become increasingly conscious that the Police throughout this Presidency was in an unsatisfactory state; that crime had not diminished; that no adequate protection had been afforded to its subjects, and that though large additions were made to the Police Force during the war period of 1838 and 1839, it had been found impracticable to reduce that Force to its previous standard, even on the return of peace.

2. The number of men employed for police purposes was, however, great, and the aggregate cost considerable; but at the same time, many subsisted on a pittance which was inadequate to remunerate any valuable service, while of those who were well-paid, some were incompetent from various causes, and others were engaged in important duties, distinct from, and occasionally discordant with, those of police.

3. Extensive and radical reforms were evidently demanded, for it did not appear that any numerical addition to the Police Force, even were that financially possible, would have produced any beneficial results: the whole system required re-casting, from the rural Village Police Officers to the highest grade of superintendence.

4. From tables that were placed before Government, it appeared that in 13 Zillahs under this Presidency, there were 17,358 villages inhabited, with an area of 88,230 square miles; for the protection of which there were 71,989 Police Officers of various denominations, the cost of whom was Rs. 18,05,169-14-1, besides establishments of European and Native functionaries.

5. In addition to this large force, there were the following Provincial Corps: Kolapoor Light Infantry; Sawunt Warree Rangers; Poona Horse, at head quarters or on detached Military duties; the Guzerat Irregular Horse; and the Kaira Provincial Battalion; all of which, to a certain extent, performed duties closely approaching, if not actually of a police character.

6. Notwithstanding, it was found that in three years property to the value of Rs. 22,83,118 had been lost by plunder, of which little more than one-tenth was recovered, and 3,127 daring robberies and 136 murders had been perpetrated in the same period, without any clue being obtained of the offenders.

7. It was thus clear that the impunity of crime was greater than ever, principally because the duty of preventing or detecting it was not performed. It had been seen in several cases of rebellion, that in all that relates to an early perception of danger, speedy detection of the parties concerned, and the consequent certain punishment and early suppression of disturbances, the Police had been lamentably deficient: the outbreaks had taken the authorities by surprise, and had run a long and prosperous career before they were put down by the cumbrous and costly aid of the Military power.

8. It is true that in this matter our laws are partly to blame: by them the ancient custom of holding village communities responsible (to a great extent) for crimes committed within their boundaries, has been almost abrogated. By them such evidence is required for the conviction of an offender as shall not only satisfy the tribunal before which it is given, but which, committed to paper, shall equally satisfy a tribunal at a distance. By them a large protection is accorded to men who, having no obvious honest means of livelihood, are by common report subsisting on the plunder of their neighbours; and in these, as in other modes, an impunity is secured to crime, which, among a people of a low moral standard, acts directly as an encouragement.

9. But it was not in the laws alone that the defect existed: it might be traced to a general coolness and inactivity, springing from a want of interest in this class of duties among the Magistracy, whose advancement and reputation depended more on the satisfactory discharge of their revenue than of their police duties, as well as from their frequent removal from one Zillah, or one department of the public service to another.

10. Superintended in the last resort, moreover, by the Suddur Adawlut, it was natural that the Magistrates and their subordinates should seek and obtain immunity from blame for police failures, by showing, *not* that all had been done which man could do, but that the Regulations had been acted up to; and thus it was a very rare case that any penalty for neglect was enforced.

11. The Police Establishment of the Presidency consisted of the following elements:—1st, Village Police, of which the Patell is the head. This officer is sometimes hereditary, sometimes not. He has under him the Village Watchmen, who are generally hereditary. He reports to his immediate superior, the District Police Officer, (styled also Mamlutdar, or Mahalkurrie,) whose duties, like his own, are of a mixed nature—police, magisterial, and fiscal. The District Police Officer has under his orders Peons or Sebundy, who discharge indifferently police and fiscal duties, &c.; he is subordinate to the Zillah Magistrate, who is always a Collector of Revenue, and has several European Assistants. The Magistrate has under his orders also the European Officers of the Police Corps, a disciplined Military body, which not only performs police duties, but sometimes guards gaols, and escorts treasure. The Magistrate has sometimes a corps of Irregular Horse, commanded by European Officers, in his Zillah, to make requisitions on; and has frequently also a small party of undisciplined Native horsemen under his sole orders.

12. The Magistrate is under the orders of the Suddur Foujdaree Adawlut, in which Board is vested the general supervision of the whole Police Force in all its grades. This Board reports periodically to Government the general condition of the establishment, and specifically in cases of disturbance, or when any pecuniary expenditure is required.

13. In considering the proposed reform of the Police generally, it was evident that the services and emoluments of the Village Police, being for the most part hereditary, could not be dispensed with; but the former could be demanded, and the latter regulated, so that, while duty should be enforced, its emolument could be awarded solely to the person who performed it. The efficiency of this branch of the Police in former times was owing doubtless to

the independent responsibility of the community whose servants they were : there was, therefore, a popular control maintained in those days over them by parties really interested in the efficient discharge of their duty. When our laws began to weaken that sense of village responsibility, the popular supervision, being no longer so necessary, became negligent : the responsibility was henceforth exacted, not by a present and interested community, but by a distant functionary, with whom plausible excuses and well-prepared explanations easily passed current, and who was also additionally hampered by technicalities and legalities.

14. The great desideratum for the regeneration of the nearly effete Village Police is a vigilant and active superintendence, which will accept no plausible tales in lieu of energetic service; and this kind of supervision cannot be expected from the present District Police Officers, who are generally selected with an eye to their revenue qualifications ; who, if not constitutionally inactive in the beginning, soon become so, and who can always find in the pressure of revenue business a scarcely failing excuse for neglect of uncongenial police duties.

15. The same general remarks apply to the Collector, in his capacity of Superintendent of Police.

16. Finally, the ultimate supervision of the whole rests with a Board of the highest judicial functionaries,—the Court of Appeal from all the judicial tribunals in the Presidency,—though it may be safely said that there are not necessarily any two qualities in common between a good Judge and a good Superintendent of Police, except the industry, patience, and uprightness which all public servants should possess. It is the duty of a Judge to know of matters that come before him judicially, only what he hears in open Court,—universal knowledge of all that passes, affecting, even remotely, crime and criminals, sought from all sources, even the least pure, is the aim of the Police Officer : the Judge must confine himself to what is clearly established before him, or what may be logically deduced from it; whereas it is the peculiar value of a Police Officer to jump at right conclusions from vague and trifling evidence. The Judge maintains a severe impartiality towards the accused, but the Police Officer pursues him with eagerness and zeal.

17. It is true that some of these qualities are more needed by the subordinate Police Officer than by the Police Superintendent; but it is essential that the latter should thoroughly sympathize with the former, and the subordinate should have a consciousness that his exertions will be appreciated and supported by his superior, and that the spur of praise be not blunted by a too scrupulous and hesitating application of it.

18. It may, therefore, be safely said, that the union of the characteristic excellences of a good Judge and of a good Police Superintendent, is among the rarest combinations of human nature ; and it follows, that in proportion as the members of the Suddur Adawlut were well selected for their important duties as Judges of a Supreme Court of Appeal, they were unfitted to superintend Police, and it was therefore the reverse of a reflection on them to say that they have generally failed in this department of their duties.

19. Accordingly, the Government was kept in extreme ignorance of all that which forms the most anxious part of a Home Secretary's duties in a constitu-

tional State like England : it was only when crime stalked boldly forth that the attention of Government was attracted to the social condition of a particular District ; but in ordinary times, it was entirely dependent on periodical casual reports, in which it was often difficult to distinguish between the police and the judicial matter, and which were not prepared with an object of giving that information regarding the temper, habits, or feelings of the people, their disposition towards Government, and generally those particulars of their social condition and progress, that were all important to obtain from time to time.

20. From such a sense of the inconvenience and inefficiency of the system of superintendence, and of police management generally, it was determined that its control should henceforth be vested in Government, and an Act (No. XXVIII. of 1852) was accordingly passed, to relieve the Suddur Foujdaree Adawlut of this duty, and to empower the Governor in Council to appoint persons to exercise it, and to invest them with whatever powers might be requisite for this purpose.

21. It now remains to detail the measures of the reform that have been adopted, and to sketch the principles on which they are founded.

22. The general superintendence of the Police throughout all the Zillahs having been assumed by Government, devolved naturally on the Judicial Secretary, who, being also Secretary in the General and Ecclesiastical Departments, and fully occupied with those multifarious and arduous duties, could not be expected to give to police matters more than a general and somewhat hasty attention; while, should anything require correction, he could only correct it by correspondence, and not in person.

23. It was, therefore, determined that the Judicial Secretary should have the aid of a Deputy, whose time should be entirely occupied in discharging such of the new duties devolving on this Department as an Assistant could be expected to accomplish, and in giving such general assistance as would enable the Secretary to undertake the remainder. This would be a task of no small responsibility and labour, as, in effect, the success of the reform intended would materially depend on the attention paid to the details in every Zillah.

24. The question whether the Executive Police should be placed under the control of the Collector and Magistrate, or whether it should be solely and entirely entrusted to an independent officer, had been fully and largely discussed: there was no subject connected with Police on which there were so many conflicting opinions.

25. It was said, on the one hand, that the Collector and Magistrate might frequently be at one end of his Zillah when a crime was committed at the other ; that he would generally be found engaged on other business, fiscal or judicial, which it would be most improper for him to leave, to investigate the circumstances of a crime ; and that, in consequence, it scarcely ever occurred in practice that a Magistrate was engaged in the preliminary investigation ; and with regard to his Assistants of all grades, European and Native, they were all equally engaged in a set of onerous duties, that could not be laid aside : so that nearly everything that was done, both by the Magistrate and his Assistants, was done on second-hand reports received from District Police Officers.

26. Moreover, it was argued that the Collector and Magistrate scarcely ever considered his police duties to be paramount,—the path of distinction and promotion lay through revenue : for able Police Officers there were no rewards,—no prestige attached to ability in that department ; and, naturally, his zeal and attention would be bestowed on revenue duties, doing only just so much in police matters as might suffice to avoid blame.

27. With respect to the judicial functions of the Collector and Magistrate, it was also forcibly and justly said, that scarcely any duties are so utterly incompatible, and require for their discharge such different qualifications, as those of thief-catcher and thief-trier ; and it was asserted that it would be useless to hope or expect reform (beyond placing a check over the more palpable abuses) until the offices were separated.

28. The principle of division of labour, it was said, applies with equal force to the departments of a Government, as to the several processes of an art or manufacture. The Magistrates are not selected for their qualifications as Police Officers : some, for no particular qualification at all, are necessarily appointed, according to routine and seniority ; and, therefore, among so many, there is the certainty that some will be found comparatively inefficient for the purposes of police superintendence. They are also liable to frequent removal, so that the experience gained by an able servant in one Zillah is lost to Government when he is transferred to another District or department of the service ; and the new comer, being locally ignorant, must inevitably depend on the experience and knowledge of the Police Superintendent whom he may find in office.

29. On the other hand, it was difficult to determine on a complete separation of the two departments. It was found impossible to provide a sufficient number of Magistrates of due qualifications, without making use of Collectors in that capacity : it was also contended that there was, in reality, no incompatibility between fiscal and police duties, but quite the contrary. One high authority asserted that "*all our best Collectors and Mamlutdars have also been our best Magistrates and Police Officers, and vice versâ*" ; though this was totally denied by another equally high authority, who held that "*the precise reverse of this was the case.*"

30. It was, moreover, remarked, that no system of police supervision that was not founded on Native customs could be likely to succeed ; that under Native Governments there had always been one supreme chief, and one only, in each Province or District ; that the knowledge and influence acquired in fiscal duties would be most useful in police matters, and that his direct control as Collector would be absolutely essential to the proper working of the Village Police, with its hereditary Patells, being also revenue officers.

31. It was also urged, that an independent officer on inferior salary, without any prestige from rank in his own service,—with a virtually distinct charge,—whose proceedings were viewed with indifference, if not with some degree of jealousy, by the Magistrate and his Assistants,—would be of much less value as a Police Superintendent than a similar officer acting as the Magistrate's right-hand man, assisted and supported by him, and only interfered with on just and necessary occasions.

32. After a careful consideration of these conflicting arguments and opin-

ions, Government came to the resolution of maintaining the Collector and Magistrate as the head of the Village Police, placing under his general orders a Deputy for police affairs, to be styled Superintendent.

33. It was resolved that the Magistrate should confine himself, however, to judicial and administrative matters, while the Superintendent should have the control (as his Deputy) of the Executive Police, the command of the entire stipendiary body, with the initiative in the prevention and detection of crime; that, with regard to the stipendiary Police Force, the Magistrate and Superintendent should hold the relative position of the Civil and Military powers, the former making requisitions on the latter for the services of the Police at such times and places as he deemed fit, leaving to the Superintendent, on his part, a discretionary power in obeying these requisitions, by supplying a larger or a smaller force, as his local knowledge and experience would suggest; but being responsible to the Magistrate and to Government for any failure that deviation from the Magistrate's requisition might entail.

34. Such a division of the duties and responsibilities of these two functionaries seemed desirable, to ensure the full exercise of the Superintendent's zeal, activity, and intelligence, which would be very apt to become torpid if he were merely to endorse the orders of the Magistrate in these particulars; and, in addition to this, it may be anticipated that, if not at first, yet shortly the Superintendents will have more local knowledge and local experience in police than the Magistrates, who, independent of their other duties, are more likely to be frequently changed than the former.

35. It will of course be enjoined on these two classes of functionaries, that their mutual influence with the Native community, on which so much depends, will be very much in proportion to the harmony and single-heartedness with which they co-operate for the public weal. The Superintendent of Police should never forget that the Magistrate is the representative in the Zillah of the Government, and that the success of his own measures will materially depend on the visible cordiality with which he is supported by that supreme functionary; and the latter will not be forgetful of the greater opportunities of the Superintendents for judging of the measures necessary for securing the peace of the Zillah, arising from his peculiar duties; and thus will be secured that reciprocal and intelligent action that is far more valuable than a mechanical and perfunctory discharge of duty.

36. It will be the first business of the Magistrate to hand over to the Superintendent such of the Police as are now under him, and to make a separation of those now employed on revenue and police duties, indiscriminately, also making over the latter to the Superintendent.

37. The two officers will then conjointly distribute the Police Force over the Zillah, which being once done, it will be discretionary in future with the Superintendent from time to time to alter the details of that arrangement as circumstances may occur, communicating all important alterations to the Magistrate at once for sanction, and including the whole of them in the Monthly Distibution Returns, which will be made out in duplicate, according to the accompanying form, one for Government and the other for the Magistrate; and, in like manner, he will furnish a duplicate copy of all Returns to the Magistrate, and, in correspond-

ing with Government, he will forward his Reports under a flying seal through the Magistrate for his information, and if on any emergent occasion this should cause delay, he will forward his report direct, and furnish the Magistrate with a copy by the same or following post.

38. On receiving charge of the Police Peons, or Sebundy, the Superintendent will examine them as minutely as Recruits for a Police Corps, and furnish Government with a Return of them in the accompanying form, pointing out, for the orders of Government, any that should, in his opinion, be discharged as inefficient.

39. The Superintendent of Police will also have the powers of a Magistrate of each Zillah, but, in the same manner as the Collector and Magistrate, is to abstain from all interference beyond what may be absolutely necessary in executive functions. The Superintendent will most cautiously refrain from engaging in any judicial operations, except in punishing the members of the Police Force : his duty is to prevent and detect crime, not to try it ; he will, therefore, go no further than to satisfy himself that there is sufficient ground to believe that the party apprehended is the criminal, and then transfer him to the nearest Magistrate or Assistant.

40. On this point it will also be requisite to remind the Magistrate to exercise a jealous supervision of the Superintendent's proceedings, and to check that officer whenever he exceeds his particular province of detecting and apprehending the guilty.

41. To aid the Superintendent in the supervision of the District Police, the Magistrate will place under his orders a Carkoon for each District, who, under the title of Joint Police Amildar, will devote his time exclusively to the duties of the Executive Police : he will correspond direct with the Superintendent, whose more immediate subordinate he is. His head quarters will be the Mamlutdar's Cutcherry, and he will conduct his duties in subordination to that officer, but have a department of his own. The Joint Police Amildar will have the control over the Police Force of his District, and will have the same power to punish them that the Mamlutdar now possesses, but always under the control, and with the sanction of the Superintendent.

42. At the same time, the Collector and Magistrate with his Assistants and the Mamlutdars, as Chief Police Authorities, will not be debarred from acting as executive officers *on special occasions*, when immediate reference cannot be made to the Superintendent or his executive staff : orders issued by them to the Police to search for and apprehend criminals will be obeyed as a matter of course ; but in all such cases they will report their proceedings to their own Chief, the Superintendent.

43. Thus far, the principal control over the Police Force has been practically vested in the Superintendent, acting in subordinate co-operation with the Collector and Magistrate ; but in considering the Village Police arrangements, Government has determined to deviate in some important particulars from the system which has been applied to the stipendiary branch. Although the stipendiary Police Peons can be separated from those performing fiscal duties, the Patell and other grades must unavoidably be retained as revenue servants, and could not be placed absolutely under a Police jurisdiction so beyond the

immediate control of the Collector as is intended for the Stipendiary Force, without almost necessarily entailing a collision of authority injurious to the efficiency of both departments.

44. The duties of the Village Police consist in maintaining a strict surveillance over the community; "in reporting accidents and offences in all strictly police matters to the District Joint Police Officer. They will also actively co-operate in the prevention and detection of crime." It has been recommended that the Village Officers should be declared, in regard to their police duties, entirely under this officer's control; and also that the power to punish Village Officers for neglect or misconduct in matters of police should be vested in the Joint Police Amildars, or, in other words, in their superior, the Superintendent.

45. There is, however, much reason to fear that this would be fatal to the existence of the village system, which, as its basis, requires a large discretion to be reposed in the Patell, and his respectability and paramount authority in the village to be acknowledged and firmly supported by the Government.

46 This official importance of the Patells, under a Native Government, has, perhaps, been too much lost sight of, *as it is*, by our Collectors and Magistrates to whom these officers are directly subordinate. But to give to the Superintendent and his officers the powers of punishing Patells, hitherto exclusively entrusted to Collectors and Magistrates, and perhaps in a degree to the Mamlutdars, would be to efface the last vestige of their ancient consequence and influence. Instead of the hereditary head of a village corporation exercising the combined functions of Municipal Magistrate and Superintendent of the Public Rents, responsible for the good order of the village community, and, in this *representative** capacity, rendering them liable generally for neglect or misconduct in preventing or detecting crime, he would find himself, between the Mamlutdar and the Superintendent, reduced below the level of their humblest stipendiary dependent. He would speedily make the discovery that he was expected to serve two masters; and, as the Superintendent would probably be the most feared, we may even admit that he would be the best obeyed.

47. For the combined responsibility and authority of this officer would naturally dispose him to be exacting in instances of presumed want of energy or neglect. In cases where he believed himself to have been thwarted, or not properly supported by the Village Officers, he would at once resort to punishment; and, therefore, under a stimulus like this, the police duties of the Patell would probably take the precedence of his revenue duties.

48. But it does not follow that they would, on this account, be more efficiently discharged. It is probable the result would be precisely the reverse: a very different spirit than prevailed formerly would animate the Village Officer. Instead of working as the head of a confederacy, united in a common interest, and bent on a common purpose, he would act as an ordinary Police agent, whom it would manifestly be unjust to punish if he could show that he had individually exerted himself, or acted under orders.

* Not representative by election, but by authority.

49. Under such circumstances, the prevailing custom of the country by which the Patell and the inhabitants of a village are held responsible for the property plundered and traced within its limits, could not be enforced in the true spirit and intention of its conditions.

50. The most that could be predicted of Patells amenable to a discipline like this would be, that they would acquire the spirit and habits of the Stipendiary Policemen in proportion as their position of Village Magistrate had been lost sight of, and an oppressive police administration would everywhere prevail, which would probably exemplify the justice of Sir Thomas Munro's remark that "there is no system so odious as that where the Police holds the first rank in the community."

51. The great difficulty in the disposal of this important subject is, therefore, to devise such a measure of Village Police Reform as shall, on the one hand, re-establish the Patells in their former authority and position as Chief Police Officers of the village, providing them at the same time with fitting village servants; and on the other, so define their relations with the Superintendents and other officers of the Stipendiary Police, as to secure the healthy and efficient co-operation of both agencies in the detection and suppression of crime.

52. The subject of Village Police has engaged attention from the period immediately succeeding the conquest of the Deccan up to the present hour, nor is this Police invested with the ephemeral character which is attached to stipendiary agency. The village system is a striking example of those original institutions which distinguish different nations, and which appear to have their origin rather in physical peculiarities of race or climate, than in the theories of legislators or the workings of chance.

53. Institutions like these are, in their nature, permanent, and are with difficulty abolished, for they accord with the genius of the people. To consider carefully how best they can be revived throughout the Presidency, upon a model which shall at once be uniform, and not at variance with established laws, is, therefore, the first part of the task to which attention should be paid.

If fairly re-established, they will exercise a beneficial influence, far more powerful than any system of laws which a foreign Government could introduce without them. Experience justifies this conclusion.

It is admitted by Mr. Elphinstone, that when we conquered the country, it was in a state, "as relates to the security enjoyed by the inhabitants in person and property, superior to our oldest possessions."

After thirty years of government, Mr. Frere observes of the same unaltered Native Police in the Sattara Territory, that "it may be *very favourably contrasted with our own.*"

The details of the system have been too often described to require definition. The responsibility, before noticed, of the community to the individual sufferer from robbery, as carried out in practice, constitutes one of its peculiar and chief characteristics.

This almost universal rule of village responsibility was, perhaps, the very best that could have been devised, to arm the Patell with efficient weapons for the detection and suppression of robbery, since its systematic enforcement is certain to ensure for his measures the active co-operation of the inhabitants.

Mr. Elphinstone terms it "a coarse but effectual remedy against the indifference of the neighbourhood to the sufferings of individuals, which it would be better to regulate than to abandon."

How far the reproach of coarseness is deserved may be a question with those who attentively consider the intimate relations which subsist between the different members of a small community, divided into castes, but united by a common consent in the scheme of village government, and who call to mind the minute supervision over each other's actions, and the right of interfering in the most trivial affairs of their neighbours, which is claimed and allowed by the social practice of the Hindoos, and which is virtually exercised in small societies, to the suppression of almost all individual independence.

No deliberately planned system of espionage could surpass it, and no social policy could be better calculated for enabling the Patell and the village authorities to prevent crime, or, when crime has been committed by an inhabitant of their community, to detect the culprit.

It is this peculiarity of their social system that justifies the practice of exacting compensation. It may at least be defended, on the plea of this peculiar social framework, which makes privacy next to impossible, and concealment a matter of the greatest difficulty. In a word, wherever there are the usual Village Police Officers, it is seldom or never that, if a robbery occur, neglect or connivance may not be justly imputed to them if the robbers are suffered to escape.

The materials for re-establishing the Village Police system are still to be found in every part of this Presidency, and express provision for its maintainance is made (C. VI. Regulation XII. of 1827) in our Regulations. Even in Zillahs and Districts where it has most been suffered to fall into disorder, as in the Northern Concan, or where other arrangements have, in a measure, superseded it, as in the Southern Concan, although minor distinctions may attract notice, the broad type of the original institution is everywhere observable. There is hardly a village of consequence without its Patell, who is still considered answerable for the public order, though he may receive no official emoluments, and no village servants may be provided by Government to assist him in maintaining it.

54. But if the Regulations make provision for preserving the machinery of the old Village Police system, the causes which have conduced to its diminished efficiency are deserving of attention.

55. Mr. Elphinstone, in his admirable and critical analysis of the Native Police system at the conquest, would seem to have foreboded this decay, and has offered a number of valuable suggestions with the view of preventing it. "Whether," he observes, "we can equally maintain the frame of government is a question that has yet to be examined. The present system of Police, as far as relates to the village, may be easily kept up; but I doubt whether it is enough that the village establishment be maintained, and the whole put under the Mamlutdar." "The Patell's respectability and influence," he adds, "*must* be kept up, by allowing him some latitude, both in the expenditure of the village expenses, and in restraining petty disorders within his village."

"So far from wishing that it were possible for the European Officers to

hear all complaints on such subjects, I think it fortunate that they have no time to investigate them, and desirable that the Mamlutdar also should leave them to the Patells, and thus preserve a power, on the aid of which we must, in all branches of the government, greatly depend.

"Too much care cannot be taken to prevent their duty being irksome, and their influence impaired, by bringing their conduct often under the correction of their superiors." "Care also," he observes, "should be taken of the Patell's chief Police Assistant, the Village Watchman, whose allowance if not sufficient to support him, or to keep him out of temptation to thieve, ought not to be so high as to make him independent of the community; and should be, in part, derived from contributions, which may compel him to go his rounds among the villagers, as at present.

56. The policy which should have been our guide in framing laws for maintaining the authority and efficiency of the Village Police Officers, would seem to be indicated in the foregoing observations, with sufficient distinctness.

57. Above all other considerations, the influence and position of the Patell were to be maintained, which is, indeed, the true secret of the efficiency of the village system.

For this purpose, small discretionary powers, in punishing petty offences, were to be entrusted to this officer, and a latitude allowed him in their exercise.

It is clearly to be deduced from the principles laid down by Mr. Elphinstone, that every resident of the village, especially the village servants, ought to be amenable to the Patell's authority.

The necessity for providing Village Watchmen to assist the Patells is also insisted on, as well as the propriety of revising their allowances, a portion of which was to be defrayed by the State, and the remainder paid in the shape of customary perquisites by the people.

58. It was obviously desirable that an early revision of the remuneration paid to the Patells, as well as to the Watchmen, should have taken place, because, where the emolument was inadequate, it was impossible that they should preserve their independence and social influence in the village, or that they should refrain from abusing the discretionary powers with which it was intended that they should be entrusted. It was proper, besides, that Government should know what portion of their remuneration was derived from the State; in what cases lands or allowances had been alienated; how far they could be appropriated to the maintenance of the member of the family actually discharging the duty of Patell, as well as in what cases further remuneration was indispensable. It was also not improbable, as after inquiries in many instances have shown to be the case, that Patells were in the enjoyment of lucs, and perquisites of an objectionable nature, for which, if abolished or disallowed, a compensation ought, in fairness, to have been substituted.

59. But though much has been written at various times upon settling the scale of the Patell's remuneration, nothing has, until lately, been done. In respect to the revision of the allowances of Village Watchmen, nothing has even been attempted. The undertaking, no doubt, presents, at the first aspect,

very serious difficulties, and it is to this cause that must be ascribed the apparent neglect of Mr. Elphinstone's advice. But it is essential to the preservation of the village system that this advice should now be acted on.

60. Certain it is, that to this neglect the diminished efficiency of Village Police agency is mainly to be attributed : the condition of the Patells, generally, far from being improved or re-established, has been deteriorated, and many villages are to be found where, as already observed, they are called on, under our Government, to perform police duties, although they receive no assistance, and enjoy no emoluments whatever.

61. Nor can a more favourable report be made of the degree of attention which has been paid to the measure recommended by Mr. Elphinstone for supporting the authority and influence of the Patell, by vesting him with discretionary powers as an Officer of Police.

Few traces of such a trust are to be found—none except under compulsion of its exercise.

Whether it were, that the Regulations departed too abruptly from the Native original, or that the direct supervision of Government were required to regulate that natural tendency on the part of our Judicial Officers to construe them in all cases according to the English maxim, so foreign to Asiatic minds, that power is vested in the law, and not in the officer, it is not easy to decide.

62. That the old village discipline should, in some measure, be relaxed under a regular government is, perhaps, unavoidable. The idea of independence, for the first time made familiar to the humblest member of the community, who finds himself, to his surprise, supported by the authorities, in resistance to an arbitrary order which in former days he never would have questioned, is apt, in its first stages, to turn to license. It was well said by Mr. Elphinstone that we have only the choice in this country of taking from our agents the power to do good, or of leaving them the power to do harm : we have attended solely to depriving them of the latter ; and it is certain that if we would not see the remaining influence of the Patells over the people entirely destroyed, we must, in a degree, retrace our steps, and confer on these officers extended discretionary powers.

63. Power is given to these officers, under Sections 49 and 53 of Regulation XII. of 1827, to take cognizance of trivial cases of assault, and to punish the offenders, on conviction, with twenty-four hours' imprisonment. This is nearly the amount of discretion entrusted to them under our Government. It is easy to divine that, by itself, this power would be but little resorted to in practice, the more especially as the only penalty which the Patells were able to award would, even when enforced, be hardly regarded as a punishment by the majority of the people of this country.

64. The powers of the Patell, when furnished with a commission, have now been extended to sentences of six hours' confinement in the stocks, and to fine, in the amount of Rs. 5, with the like powers in cases of contempt or disobedience of his authority by parties bound to respect it. He is only to keep a register of his proceedings where he resorts to the two last named

punishments. The preparation of these registers will be the duty of the Coolkurnee or Talatee, acting under the orders of the Patell. They will merely record the offence charged, the decision passed, the punishment awarded, and the names of the accused party, and of the deposing witnesses.

65. The Village Police establishments, as soon as settled, will be also made entirely amenable to the Patell's authority, who will be empowered to punish them for contumacious conduct, or official delinquencies, to the full extent of the penalties which he may award.

66. These alterations confer upon the Patells small discretionary powers, which will be really felt and feared, and which would enable them to support their authority when called in question. But more than this is required in a system which holds out hopes of maintaining the positions of these officers on a desirable basis.

67. For this purpose, it is absolutely essential that the number of those who at present have the power to investigate charges of breach of duty preferred against Patells, should be very much curtailed. This power will, therefore, be entrusted solely to the officers more immediately responsible for the general condition of the Village Police, and who can understand the importance of supporting and preserving the system in its integrity.

68. This officer is the Collector and Magistrate, under whose exclusive protection and control will be placed the whole of the Patells within his District. No intermediate authority will step in to censure and to punish; and Government will alone be empowered to supervise his decisions. Charges against Patells for breach of duty will be preferred *before him*, where necessary, by the Superintendent, and the Assistant Magistrates; but the Collector alone will investigate and decide upon them.

69. Nor, considering the laborious duties of which Collectors will be relieved on the introduction of the reformed system, is there any reason to fear that the duties now proposed to be imposed upon them will be found to try their powers too far: at any rate, this course appears to offer the only means of securing a regular and systematic supervision of the village establishments, and of diminishing the risk arising from indiscreet, uncertain, and prejudiced procedure.

70. There is still another and equally important object to be attained by a provision of this nature.

It holds out the most certain prospect of the amalgamation and perfect working together of two parties so differently constituted and disciplined as the stipendiary and village servants, as well as of preserving in the hands of the Collectors the real, as well as the nominal, authority over the entire Police of his Districts.

71. In respect to the disposal and discipline of the stipendiary force, the Superintendent is nearly an independent officer. As regards the discipline and management of the Village Police, the Collector will exercise, under the above arrangement, an absolute and sole authority. The Village Police will obey the Superintendent's emergent orders when summoned by him to do so;

and the Collector will support the Superintendent in the exercise of this authority, as his own *representative*. But with maintaining the discipline and controling the internal economy of the village system, the Superintendents will have nothing to do independently of the Collector.

72. A quarterly report of all *complaints* received against Patells, for abuse of authority or neglect of duty, and of all punishments which the Collector may award against them, will be made by that officer to Government, which will carefully watch the general effects which follow these attempts to revive the village system, and will take care that the conduct of the local officers is such as to afford a fair chance of success.

00110013

Digitized with financial assistance from

H T Parekh FOUNDATION

An Initiative by HDFC

WITH YOU, RIGHT THROUGH

on 08 January, 2019